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*The Dual Standard Version in Chinese.**

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THE providence of God guiding His church in China is clearly seen in the schism which occurred in the company of translators a half-century ago. The result was not only two versions, but a multitude of versions, with great variety in interpretation, style, and idiom; each with special excellencies of its own and all casting light upon the sacred page in the languages of the Middle Kingdom. In the last two decades there has been a great advance in the knowledge of Chinese, in the publication of standard dictionaries and student helps, and in special contributions to Biblical research in this language; so after the publication of the English revision, the "fullness of the time was come" for the preparation of a standard version in Chinese.

THE ACTS IN WÊN-LI AND MANDARIN.

The publication of tentative editions of the Acts in both Wên-li and Mandarin, affords an opportunity for discussing the question of the new versions. The object of the present paper is not to review the work as a whole, or speak of the distinguished sinologues who are serving the church in this department. Neither is it to describe the accuracy of the translations, the beauty of the idiomatic constructions, and the high degree of literary perfection attained; it is simply to present one phase of the subject, and that is, *the necessity of the two translations being one in interpretation, idiom, and terminology.*

It is not presented exhaustively, but simply *suggestively*; a sufficient number of examples being drawn to illustrate the subject. Those lines are penned with the hope of awakening Chinese Biblical

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criticism, and that our sister missionary associations will review the other books as they are issued year by year. The discussion may receive well-matured deliberation at the great conference of 1901. To-day the versions are not compared with the original, but the Wên-li and Mandarin are placed side by side, so that their relations to one another can be easily seen. We suggest this line of study to the advanced student missionaries as a field which will yield a rich linguistic harvest.

TWO *versus* THREE.

It may be asked, Why the DUAL STANDARD VERSION instead of the "Triple Version" as ordered by the conference of 1890? Is not this proposition against the united wisdom of the whole missionary body? If it seems so at first sight, it can easily be proved that it is not so in fact. The great question at the second congress was *one uniform version*, and after papers by Drs. Muirhead and Wherry, and Bishop Schereschewsky, there were speeches by Mr. Archibald and the lamented Dr. Wright; then the whole matter was remitted to the great committee of twenty-five. After their agreement upon a version in Easy Wên-li, those who had used the Delegates' strongly advocated the necessity of a version in the higher Wên-li, and this was also embodied in their report, which was adopted most heartily amidst the solemn notes of the Long Metre Doxology.

The question comes up quite differently before the third parliament in 1901. The whole field has been cleared of the forty years' controversy about the versions. The question will be, Shall we have one or two Wên-li Bibles?

1. There is much opposition to two versions in the classic style. "It was a mistake" is the general verdict. In Kiangsu there cannot be found five missionaries engaged actively in preaching, and who have been on the field ten years, who desire the Old and New Testaments in High Wên-li. There is a still smaller percentage in the Mandarin provinces.

2. The Hongkong company have put out a version high enough to satisfy classic taste. Dr. Sheffield, who is on the higher Wên-li Committee, says: "They have followed Dr. Chalmer's new version and have not done what they were expected to do." Certainly the Wên-li revision is not in as simple a style as the Blodget and Burdon's version.

3. A decade has passed, and the High Wên-li Committee has not had its first meeting, and as two of the committee are on furlough, two have issued an independent version, and as one member has the distinguished honor of having passed his jubilee last year, there is no probability of united action on their part. Would it not be best to

divide the available force of this committee between the "Easy Wens" and "Mandarins" so that the Chinese church might have the benefit of their sound knowledge and Biblical scholarship?

4. Ten years have seen a change in the Chinese mind in regard to the high literary style. "It is useless," the people said last year; and though the sun of Kang Yü-wei and his colleagues, the reformer's, has suffered a temporary eclipse, yet the radiance of Cathay's star of literature is also beclouded.

5. We note in certain verses of the Easy Wên-li a lack of perspicuity, a want of definiteness of meaning. The revisers say: "The version should be read with the Greek Testament lying open beside it." We prefer to see what meaning the Chinese scholar gives to the words. If a double construction may sometimes be put upon the Easy Wên-li, what will the earnest student get from the word printed in a *highflown* literary style? There cannot be advanced a single valid reason for two Wên-li Old Testaments. It is difficult enough to get our converts to understand the psalms and prophets even in the vernacular.

6. Lest our views be considered too plebeian we will present the Pauline argument, "I came not unto you with excellency of speech or wisdom, declaring unto you the testimony of God." That settles the question.

THE EXECUTIVE COMMITTEES AND ADMINISTRATIVE ABILITY.

The question comes before the missionary body, Have the committees appointed by the Conference of 1890 proved their right to the title "Executive?" It will be answered, Have they not chosen companies of able and pious translators? This is conceded. Have they not secured financial help from the Bible Societies? This is true. But what else have they done?

They are an able body of men. Rev. T. Bryson acting as an intermediary, there are with him associated on the Easy Wên-li, Drs. Ashmore, Gibson, Corbett, and A. H. Smith; Rev. Messrs. Stevenson and Fitch, and Archdeacon Wolfe. On the Mandarin, Drs. Mateer, Goodrich, Hykes, and Bryson, and Rev. Messrs. Baller and Elwin. Their commission is, "To whom shall be committed the work of securing a translation of the whole Bible." Their orders are, "They shall make all necessary arrangements for the vigorous prosecution of the work." Does not *vigorous prosecution* mean that they should secure the services of distinguished men who would devote their whole time to translation? "Judging the future by the past," it will yet be thirty years, and one generation of translators passeth away and another cometh, before the Bible in Chinese is complete.

We also think that the Executive Committee should arrange that the companies of translators meet at a central point and not at China's poles—Hongkong and Peking. By this latter arrangement, travelling expenses may have been curtailed, but at the expense of uniformity in the versions, as is seen by the alliteration of the Scripture names given below.

Acts vi. 10, Stephen ; vii. 2, Abraham ; vii. 43, Rephan ; viii. 12, Philip ; ix. 33, Aeneas ; ix. 33, Sharon ; ix. 36, Tabitha ; xi. 36, Christian. [In adopting Chi-li-si-tan for "Christian" the Mandarin company proved themselves *novelists* of the first water] ; xii. 20, Blastus ; xvi. 22, Magistrates ; xvii. 18, Stoics ; xviii. 8, Crispus ; xix. 35, Jupiter ; xxi. 1, Patala ; xxiii. 24, "the Governor" Felix, "the Financial Commissioner" Felix ; xxv. 13, Bernice ; xxvi. 25, Most Noble Festus.

士	十	國	士	提	反	國	司	提	反	士	二	國	亞	爸	拉	罕	國	亞		
伯	拉	罕	士	十	國	理	番	國	臉	番	士	十	國	腓	立	國	腓	力		
文	咁	國	埃	尼	雅	國	以	尼	雅	文	咁	國	沙	崙	國	撒	崙			
文	咁	國	太	比	他	國	太	比	大	士	十	國	基	督	徒	國	基	利	斯	丹
士	十	國	伯	拉	士	都	國	伯	拉	斯	都	士	十	國	慕	府	國	官	長	
士	十	國	吐	修	啞	國	斯	多	亞	士	十	國	基	里	士	布	國	革	里	
士	布	士	十	國	丟	士	國	丟	斯	士	十	國	帕	大	刺	國	帕			
大	喇	士	十	國	巡	撫	腓	力	士	國	方	伯	腓	力	斯	士	十	國	非	士
百	尼	基	氏	國	百	尼	基	士	十	國	非	斯	都	大	人	國	非	士		
都	仁	臺																		

ONE BIBLE.

"In order to secure one Bible in three versions" the General Conference (in paragraph 5 of the three Biblical Reports) thrice instructs the Executive Committees "to enjoin upon the translators that in *settling upon the text and in all questions of interpretation* (italics ours) they act in conjunction with the committee on—and—revision, and for these purposes they constitute one Committee." In conversation with an acting member of the High Wên-li Committee, he was asked, "Have you talked with—about unifying the versions? What does he propose to do?" One of the Easy Wên-li company remarked, "We hope to complete our work by 1900 and lay it before the General Missionary Conference." A translator of the Mandarin says: "When our revisions are completed the three committees will meet together, settle upon differences in the text and the terms that should be used, but *they have nothing to do with the language or the style.*" Another member of the Mandarin committee when asked why he did not work in conjunction with the Wên-li committee, replied, "We are appointed to revise

the Mandarin; it would be the height of assumption *for us* to presume to suggest such a course," and so the work is brought to perfection on different lines as is illustrated by the "addition and subtraction" of words frequently rendered necessary by the indefiniteness of the personal pronouns in Chinese.

1 1 因故彼等國他們 1 1 耶穌對他們說 文理無
 1 1 因爾國你們 1 1 因加利利人國衆位加利利人
 1 1 因執耶穌國捉拏耶穌 1 1 官話多始終二字
 1 1 因彼所行於爾中國向你們 1 1 卅因既爲先知
 國大衛既是先知 卅 卅 因我國我們 卅 卅 因以一
 兇犯賜爾國給你們釋放一個兇手 X 1 因彼與民
 言國使徒對百姓說 X 卅 因彼聞之國他們聽見
 X 卅 因國妄圖謀算虛妄 卅 卅 因彼聞之心拆國衆
 人聽見肺都氣炸 1 卅 因美譽國好名聲 卅 卅 因
 爲之建室國爲上主造成房屋 卅 卅 因則以財獻
 之國就拏銀錢給使徒 卅 卅 因二人既正國使徒
 既作了見證 X 卅 因繫凡籲國鎖拏一切呼籲
 X 卅 因攜之國接待他 卅 卅 因行路間國他們行路
 卅 卅 因違規國不合律例 1 1 因盡脫猶太人所冀
 者也國不叫猶太百姓成就他們的盼望 1 1 因離手
 信國離棄主道 1 1 因彼出時國衆人正出去的時侯
 1 1 因二人知此國使徒知道了 1 1 因試入庇
 推尼而耶穌之神不之許國他們要想往庇推尼去耶
 穌的聖靈卻不許 1 1 因經過國保羅和西拉經過
 1 1 因既取耶孫國地方官取了耶孫 1 1 因然彼
 離我國其實他離我們 1 1 因製幕國製造帳房
 1 1 因其人敵國他們既抗拒 1 1 因提都猶士都
 國猶士都 1 1 因理應容爾國我理當耐性聽你們
 1 卅 因請其久居不許國請保羅多住些日子他卻不允
 1 卅 因司書者既靖衆國文官彈壓衆人 卅 卅 因我
 則接之國我們就接他上船 卅 卅 因諸長老來國長
 老來 卅 卅 因而自貴之國看爲寶貴 卅 卅 因索周
 行爾中國在你們中間來往 卅 卅 因言畢國說了這話
 卅 卅 因右行而過之國從南邊行過 卅 卅 因諸門徒
 由神國門徒被聖靈感動 卅 卅 因彼乃七者之一
 國七個執事裡一個 卅 卅 因代爲捐費國替他
 拏出規費 卅 卅 因遂攜其人國帶着那四個人
 卅 卅 因脫衣播塵於空中國摔掉衣裳向空中揚土將
 卅 卅 因於其未近國我們不等他鄰近 卅 卅 因若將

詳問其情圖裝作更詳細察考他的事 𠄎𠄎因閱畢
圖方伯看了文書 𠄎𠄎 1 因彼試辱殷字圖連聖殷他
也試着要污穢 𠄎𠄎 𠄎因無譁圖沒有吵嚷 𠄎𠄎 𠄎因
則訟之圖告他 𠄎𠄎 𠄎因然我覺其未行堪死之事
圖但我查明他沒有犯該死的罪 𠄎𠄎 1- 因外邑
圖外邦城邑 𠄎𠄎 1 𠄎因燦耀於日圖比日頭還亮
𠄎𠄎 𠄎因真實而有節制者圖真實明白話 𠄎𠄎 𠄎因
僻隅圖背地裡

In the CHINESE RECORDER (October, 1898), President Chauncey Goodrich says: "The time for the unifying of the versions has not yet come. That work must be done by the special committee of three created by the conference for this very purpose, a committee already chosen, and consisting of one member chosen from each of the Revision Committees. The committee will commence its work as soon as any portion of the New Testament is printed in all of the three versions . . . The work of the sub-committee of three must of course be referred back to the three committees, which must have meetings together."

This practical difficulty was not considered in 1890 when "the final result was one of enthusiastic harmony and glad thanksgiving." It seems to us that Dr. Goodrich's theory is *utopian*. Three companies, after heroic labors, have finished three Bibles; will they be willing to make radical changes? In the discussions of transplanting Greek or a Hebrew root into Chinese soil, where will the "growing numbers" of the discussions of fifteen learned men end? It is much easier to change when both mind and metal are in a liquid state. Our call is, let unification precede crystallization.

For example, it is very desirable that the structure of the sentences be as far as possible the same, so that when the Mandarin is read aloud in the pulpit, it may be easy to follow with the Wên-li in hand. If there are divergencies of this kind in a historical book, as is seen by the quotations from THE ACTS, what will it be in the involved sentences of Paul's theological epistles?

𠄎𠄎 𠄎因衆皆滿於聖神始講諸方言按神所賜其言者圖
都被聖靈充滿按着聖靈所賜給他們的口才說起別國
話來 1+ 𠄎因而衆弗克抵禦其有智與神之言焉圖
司提反說話有智慧並有聖靈的感動他們敵不住他
𠄎𠄎 𠄎因曰亦以此權予我使我手所按者受聖神圖說
把這權柄也給我叫我手按着誰誰就可以受聖靈
1- 𠄎卅節字句多少有異

THE HARMONY OF WORDS.

Again, the *language* of the Dual Standard Version should, as far as is consistent with the written Wên-li and spoken Mandarin, be one and the same. The necessity for the same words in the thousand sacred terms used in Holy Writ, was not mentioned in 1890, but will be discussed by the thousand missionaries convened in 1901. (1.) The truth of God is given in the vehicle of human speech. Let the words be fitly chosen. In Galatians iii. 16 the apostle says: "Not *seeds* but *seed*," basing his argument upon the singular. (2.) The spiritual power of King James' version consists in the fact that its phraseology is known to the people of English-speaking lands, so that a quotation in the pulpit awakens the most sacred emotions of the heart. Herein is the failure of the Victorian revision to find general acceptance in the churches; the revisers in many places unnecessarily changed the words. (3.) The local vernaculars throughout the Land of Sinim, must be brought into accord with the united Wên-li and Mandarin (for in many points the structure of the language is the same, so that the learned and the unlearned may alike know the mind and words of Jesus. (4.) A revision based on another theory will not last twenty years. The cry will be, Harmonize the two versions.

The examples here given will show how easy it will be for the two companies of revisers to come to some mutual agreement if they adopt as their motto: "One Lord, one faith, one baptism, one Bible."

1 囙 確 據 圖 憑 據	1 X 囙 同 集 圖 聚 集	1 卅 囙 近
圖 不 遠	1 IX 囙 專 務 祈 禱 圖 恒 切 禱 告	1 卅 囙
身 仆 中 裂 圖 以 後 仆 倒 身 中 崩 裂	1 卅 囙 猛 風 圖 大 風	1 卅 囙
2 囙 有 舌 如 火 圖 火 焰 舌 頭	1 卅 囙 敬 虔 圖 虔 誠	1 卅 囙
2 卅 囙 駭 異 圖 驚 訝	1 卅 囙 大 事 圖 大 作 爲	1 卅 囙
1 卅 囙 震 動 圖 搖 動	1 卅 囙 陰 府 圖 陰 間	1 卅 囙
諸 敵 圖 仇 敵	1 X 囙 納 其 道 者 圖 聽 受 他 話 的 人	1 卅 囙
1 卅 囙 悔 改 圖 懊 悔	1 卅 囙 挺 起 圖 設 立	1 卅 囙
蚩 民 圖 小 民	X 卅 囙 奇 異 圖 希 奇	X IX 囙 辯 駁
圖 可 駁	X 卅 囙 廣 播 圖 傳 揚	X 卅 囙 一 心 一 志
圖 一 心 一 意	X 卅 囙 窮 乏 圖 缺 乏	卅 卅 囙 充 滿
圖 裝 滿	卅 卅 囙 約 過 一 時 有 半 圖 約 過 三 個 小 時	卅 卅 囙
卅 卅 囙 由 使 徒 之 手 圖 主 藉 使 徒 的 手	卅 卅 囙 自 慎	卅 卅 囙
圖 小 心	卅 卅 囙 登 藉 圖 上 冊	卅 卅 囙 列 祖 圖 先

祖 1 IX 因 偕 來 同 來 1 11 因 滋 生 蕃 衍 國
 興 盛 衆 多 1 11 因 所 拒 國 棄 絕 1 11 因 如 羊
 就 屠 國 宰 殺 之 地 1 11 因 祭 司 長 國 大 祭 司
 十 11 因 廣 濟 於 民 國 賜 濟 百 姓 十 11 因 皮 工 西 門 同 寓
 國 皮 匠 西 門 家 裡 十 11 因 海 濱 國 海 邊 十 11 因 使
 者 既 退 國 天 使 去 後 十 11 因 挾 制 國 制 伏
 十 11 因 爲 生 者 死 者 之 判 司 國 作 審 判 活 人 死 人 的 主
 1 11 因 是 乃 其 使 國 必 是 他 的 天 使 1 11 因 擾 動
 國 驚 慌 1 11 因 巫 者 國 法 術 1 11 因 抵 禦 國 敵
 擋 1 11 因 蜂 擁 國 擁 上 1 11 因 傾 圮 國 倒 塌
 1 11 因 傳 於 爾 曹 國 給 我 們 聽 1 11 因 大 擾 國 騷 擾
 1 11 因 令 杖 國 提 打 1 11 因 以 木 固 桎 其 足 國
 脚 上 上 了 木 狗 1 11 因 鼓 噪 國 聾 動 1 11 因
 動 擾 國 驚 動 1 11 因 辯 論 言 語 名 字 國 關 乎 言 語
 名 目 1 11 因 心 神 銳 烈 國 心 裡 甚 熱 1 11 因 誹
 謗 此 路 國 毀 謗 這 道 1 11 因 邑 滿 擾 亂 國 滿 城 轟 動
 1 11 因 被 告 國 被 察 問 十 11 因 謂 衆 曰 勿 號 咷
 其 魂 膽 在 國 你 們 不 要 發 慌 他 的 活 命 還 在 十 11 因
 猛 狠 國 豺 狼 十 11 因 接 吻 國 親 嘴 1 11 因 詳 習 國
 受 教 1 11 因 將 不 納 國 必 不 聽 受 1 11 因 去 之
 於 地 國 除 滅 他 罷 1 11 因 分 裂 國 摺 裂 1 11 因
 張 爾 膽 國 你 放 心 1 11 因 已 起 大 誓 國 賭 咒 發 誓
 1 11 因 一 物 不 嘗 國 不 吃 甚 麼 1 11 因 姊 妹 之 子 國
 外 甥 1 11 因 至 僻 處 國 走 到 一 旁 1 11 因 今 夜
 二 更 國 今 夜 亥 初 時 分 1 11 因 聽 馬 兵 護 送 之 國
 讓 馬 兵 同 他 前 往 1 11 因 曲 者 得 正 國 得 以 更 正
 1 11 因 巡 撫 領 之 國 方 伯 點 頭 1 11 因 崇 拜 國 禮 拜
 1 11 因 有 能 者 國 有 權 勢 的 人 1 11 因 張 大 儀 伏
 國 大 張 威 勢 1 11 因 不 陳 認 辭 國 不 指 他 的 罪 案
 1 11 因 我 以 爲 福 國 我 以 爲 萬 幸 1 11 因 極 嚴 之
 黨 國 最 嚴 禁 的 門 1 11 因 堪 死 堪 縛 國 該 死 該 綁
 1 11 因 皇 營 國 御 營 1 11 因 定 意 國 定 規 1 11 因
 揚 帆 國 開 行 1 11 因 供 應 國 照 應 1 11 因 此 澳 國
 海 口 1 11 因 收 其 小 艇 國 住 了 小 船 1 11 因 且 恐
 投 淺 灘 國 恐 怕 擱 在 沙 灘 上 1 11 因 恐 有 泗 水 國 恐
 怕 有 浮 水 1 11 因 則 真 知 國 纔 知 道 1 11 因 謂
 其 爲 帝 國 他 是 個 神 1 11 因 保 羅 居 自 任 之 屋 國 保 羅
 在 自 己 所 租 的 房 子 裡

WHAT IS TRUTH?

We come now to the most serious feature of the new system of revision, to wit, the *totally different renderings*. From the constitution of the committees as they were when the book of Acts was translated,* we would expect divergency, and alas! we find it. Four venerable Wên-li scholars are from the Kwangtung province, while an equal number of the Mandarin Committee hail from Chih-li and Shantung. These men speak different languages, have associated with nationals belonging to almost distinct races, and the literary style of the extreme North and South China is, in a slight degree, diverse. The two members of the Wên-li and Mandarin companies from the Mission to which the writer belongs—and “Is it not a little one?” among “the smallest of the tribes of Israel”—form the *binding link* between the metropolitan section and the tropical provinces. The few examples given from the lives of Peter and Paul prove that the present system of translation, if pursued through the sixty-six books, will give us a “Thus saith the Lord” in manifold form, and end in inextricable confusion. Many of the differences arise from the use of different texts.

TWO TRANSLATIONS.

- Acts 1. 13. Wên-li. Entered. Mandarin. Entered the city.
 1. 17. W. This office. M. The diaconate.
 1. W. 24. M. 25. Verses not divided the same.
 1. 25. W. Left. M. Cast away.
 1. 26. W. Cast the ballot. M. Used the divining rods.
 2. 12. W. Amazed. M. Amazed and in doubt.
 2. 15. W. This man. M. These men.
 2. 18. W. I will fix my spirit. M. I will pour my spirit.
 2. 24. W. Arising. M. Resurrection.
 2. 29. W. Brethren. M. All you brethren.
 2. 39. W. Descendants. M. Children.
 2. 40. W. Vicious. M. Perverse.
 3. 19. W. Times of peace. M. Times of revival.
 3. 25. W. Raised up his servant. M. Appointed his son.
 4. 25. W. Raged. M. Fought.
 4. 30. W. Holy Servant. M. Holy Son.
 5. 33. W. Hearts torn. M. Lungs scalded.
 6. 1. W. The Hellenistic Jews abused the Hebrews. M. The Jews who spoke Greek murmured against the Hebrews.
 6. 11. W. They bribed men to say, I, etc. M. They sent forth men to falsely implicate him saying, We, etc.

* Since then Rev. F. W. Baller has been added.

7. 10. W. Over the Imperial clansmen. M. Over all the ministers of Pharaoh's family.
7. 26. W. To-morrow he saw brothers fighting. M. The next day there were two men fighting.
7. 26. W. To obtain a dwelling place. M. To prepare a dwelling place.
8. 7. W. Unclean gods or spirits. M. Wicked devils.
[These translations push the "term controversy" to an extreme.]
8. 12. W. Believed Philip preaching. M. They believed Philip preaching.
9. 2. W. If they should meet with those who follow this way. M. If they should seek for those believing this doctrine.
9. 26. W. He attempted to adhere to the disciples. M. He wished to be the disciples' friend.
10. 34. W. Now I know that God. M. Now I see that God.
12. 6. W. This night. M. Last night.
12. 13. W. A woman. M. A maid servant.
12. 19. W. Demanded and could not get him. M. Sought and could not find him.
12. 21. W. Put on the Imperial robe. M. Put on the court dress.
13. 1. W. Begotten of same parents. M. Adopted brother.
13. 10. W. Greatly confused. M. Turned around.
13. 25. W. I am not that man. M. I am not the Christ.
13. 26. W. Already sent to you. M. Is preached to you.
13. 27. W. Ye do not understand the voices of the prophets which are read every Sabbath, so have condemned him. M. Do not understand the books of the prophets which are read every Sabbath, and have pronounced the death penalty.
14. 19. W. Exhorted the people. M. Stir up the people.
15. 28. W. Not to place a burden exceeding this. M. Not to place another burden.
16. 29. W. Called for a light. M. Took a light.
16. 30. W. Venerable Sir. M. (two) Sirs.
16. 35. W. Release this man. M. Release these two men.
17. 6. W. Turned upside down. M. Excite a disturbance.
17. 30. W. The ignorance of those who go. M. The ignorance of mankind.
18. 12. W. Led. M. Dragged.
18. 17. W. Exhorted. M. Approved.
20. 13. W. Travelling on foot. M. Travelling by land.
20. 35. W. I've shown you a plan. M. I've set you an example.
21. 19. W. Use me as a minister. M. Use him to preach.
22. 12. W. Witnessed. M. Praised.

23. 25. W. Wrote a letter. M. Wrote an official despatch.
 23. 33. W. Delivered the letter to the governor. M. Delivered the letter to the Financial Commissioner.
 25. 6. W. The governor dwelt there. M. Felix dwelt at their place.
 26. 10. W. I also said this ought to be so. M. I also affixed my name to the penalty.
 27. 7. W. (facing) West-south and west-north. M. Facing east-south and east-north.
 27. 27. W. 20 chen=160 feet. M. 12 chang=120 feet.
 27. 27. W. 15 chen=120 feet. M. 9 chang=90 feet.
 28. 2. W. Barbarians. M. Natives.
 28. 21. W. All spoke to him, saying. M. They said to Paul.
 28. 27. W. The heart closed (without thought). M. The heart stupid.

卅 卅 因 既 入 國 進 了 城 卅 卅 因 此 役 國 執 事
 卅 卅 因 所 離 國 丟 棄 卅 卅 因 投 國 國 搖 籤 卅 卅 因
 駭 異 國 驚 訝 猜 疑 卅 卅 因 此 人 也 國 這 些 人
 卅 卅 因 注 於 我 僕 婢 國 澆 灌 我 的 僕 人 和 我 的 使 女
 卅 卅 因 起 之 國 復 活 卅 卅 因 兄 弟 歟 國 諸 位 弟 兄
 卅 卅 因 子 孫 國 兒 女 卅 卅 因 邪 曲 國 頑 梗 卅 卅 因
 安 舒 諸 期 國 復 興 的 日 子 卅 卅 因 既 挺 起 其 僕 國 設
 立 了 他 的 兒 子 卅 卅 因 號 怒 國 爭 鬧 卅 卅 聖 僕
 國 聖 子 卅 卅 因 心 疼 國 肺 氣 炸 卅 卅 因 希 利 尼 之
 猶 太 人 囑 議 希 伯 來 人 國 說 希 列 尼 話 的 猶 太 人 向 希 伯
 來 人 發 怨 言 卅 卅 因 乃 賄 人 言 曰 我 國 就 使 出 人 來
 經 賴 他 說 我 們 卅 卅 因 與 其 宗 室 國 法 老 全 家 的 宰
 相 卅 卅 因 明 日 見 兄 弟 相 聞 國 次 日 有 兩 個 人 爭 鬧
 卅 卅 因 得 一 居 所 國 豫 備 居 所 卅 卅 因 污 神 國 邪 鬼
 卅 卅 因 然 既 信 腓 立 傳 上 帝 國 之 福 音 國 及 至 他 們 信 了
 腓 力 所 傳 卅 卅 因 若 遇 從 此 路 者 國 若 是 找 着 信 奉
 這 道 的 人 卅 卅 因 則 試 附 於 門 徒 國 要 想 和 門 徒
 結 交 卅 卅 因 今 我 真 覺 上 帝 國 我 真 看 出 上 主
 卅 卅 因 是 夜 國 前 一 夜 卅 卅 因 有 女 國 有 一 個 使 女
 卅 卅 因 索 之 不 獲 國 找 他 找 不 着 卅 卅 因 衣 王 服 國
 穿 上 朝 服 卅 卅 因 面 論 之 國 講 論 一 番 卅 卅 因
 同 養 之 國 抱 養 兄 弟 卅 卅 因 混 亂 國 扭 轉 卅 卅 因
 我 非 其 人 也 國 我 不 是 基 督 卅 卅 因 已 遣 至 國 是 傳
 給 卅 卅 因 亦 不 識 先 知 之 聲 即 每 安 息 日 所 頌 者 故
 定 擬 之 國 不 明 白 安 息 日 所 讀 衆 先 知 的 書 就 把 定 了 死
 罪 卅 卅 因 既 勸 衆 國 挑 唆 了 衆 人 卅 卅 因 不
 以 他 任 加 爾 過 於 此 必 然 者 也 國 不 把 別 的 重 擔 擱 在 你
 們 身 上 卅 卅 因 索 火 躍 入 國 擊 燈 跳 進 卅 卅 因 叟 乎

圖二公 卽 卽 因釋此人 圖釋放兩個人 卽 卽 因顛倒
 圖攪亂 卽 卽 因往者蒙昧 圖世人蒙昧 卽 卽 因攜
 至公座 圖拉他到公堂 卽 卽 因勸勉 圖稱許 卽 卽 因
 自欲步行 圖要走旱路 卽 卽 因示爾法 圖給你們作
 榜樣 卽 卽 因用己爲役 圖用他傳教 卽 卽 因所
 證 圖所稱讚 卽 卽 因遂書函其畧如左 圖千夫長又
 寫了文書 卽 卽 因以函呈於巡撫 圖把文書呈給方伯
 卽 卽 因巡撫居其中 圖非斯都在他們那里 卽 卽 因我
 亦謂其宜也 圖我也出名定案 卽 卽 因西南西北
 圖東南東北 卽 卽 因二十 圖十二丈 卽 卽 因
 十五 圖九丈 卽 卽 因夷人 圖土人 卽 卽 因衆
 語之曰 圖他們對保羅說 卽 卽 因心塞 圖心裡愚蒙

It is quite evident had the committees worked together, these discrepancies might have been avoided. That the Wên-li and Mandarin can be one in structure and terminology, may be seen in the elegant dual-versions of Dr. Griffith John—shall the *scholars elect* fall below this model?

"UNITED WE STAND."

The advantages of a three years' session of the two companies in some chosen city, are many. 1. There may be a division of labor in the first draft of the revision—one company taking Genesis and the other Exodus—thus expediting the gigantic undertaking. 2. It lessens the one man power. A member may have a "hobby"—a philological discovery—and be able by persuasive eloquence to obtain the tacit approval of his colleagues. This would be impossible with two committees working in harmony. 3. There is great gain by consultation during social hours, or on the afternoon walks. 4. Every paragraph of the poetical books will require frequent interviews to settle the exact shade of interpretation of the sacred songs of the church, and this will necessitate sessions of the committees at the same time and place. 5. So stupendous are the issues in translation it is much safer to have the "two houses," and when the versions meet the approval of both "upper" and "the lower," the church of God in China may feel quite safe in accepting the result.

We are entering upon a great Scriptural era. Ten years ago the three great Bible Societies together distributed two-thirds of a million Bibles and portions of the Bible. Last year one of the three sold one million portions. The decade has seen the missionary body double in numbers. It is probable that in thirty years there will be ten thousand ordained missionaries preaching in Sium. Let them take their texts from the Dual Standard Version made after the pattern which was showed in the Mount.

In Memoriam. Dr. E. Faber.

IT is with profound regret that we learnt of the death of the Rev. Ernst Faber, for he has been for many years one of the most prominent figures in the missionary body in China, and we were looking forward to many years of further service from him. The Society for the *Diffusion of Christian and General Knowledge* on hearing of his death passed the following resolution of condolence:—

The directors of the *Society for the Diffusion of Christian and General Knowledge among the Chinese* having just heard of the death of the Rev. Ernst Faber, Dr. Theol., at Ts'ing-tao, near Kiao-chow, desire to express our profound regret, not only because we had the honour of Dr. Faber's valuable service on our Society's staff in the first years of its formation, and because we had the privilege of placing the book on Civilization in the hands of every civil mandarin in the empire, but also because Dr. Faber has long been one of the very highest authorities in regard to the history, literature, and religions of China. During his earlier years he devoted himself to evangelistic work in the province of Kwangtung. Later on he had charge of the training of native evangelists. During these years, besides giving a *résumé* of Chinese thought in the Confucian classics in German, he published important works in Chinese on German and Western education, a Commentary on Mark, and his great work on Civilization. In 1886 he was invited by our Society to come to Shanghai and help in the preparation of books for use among the Chinese. At the General Conference of Missions in Shanghai, in 1890, he was invited to write a critical review of the Chinese classics in Chinese, to which he devoted most of his time subsequently. The first part of his great work is already published. During this time he also published a Commentary on Luke, Meditations on the Old Testament, and other smaller works. His Commentaries are undoubtedly among the very best which have been published in Chinese. Altogether he was by far the most voluminous author in Chinese of any of our Protestant missionaries, and everything he did was most thorough. He also published various important books in German and English, as well as in Chinese, which are of the highest service to the cause of Christian civilization in the Far East.

In natural history studies, too, he was most persistent. His contributions to botany occupy a large place in the recently published work of Dr. E. Bretschneider on botany. He was the discoverer of a considerable number of new species, which will be known henceforth by his name.

With his rare ripe scholarship, both in Western and Chinese subjects, all the missionaries and all students of Chinese civilization looked forward anxiously to his future publications, as all were agreed that everything prepared for the press was of the utmost value to the cause of progress in this land, and we therefore deeply sympathize with his Society and friends in the great loss that is universally felt in China by Dr. Faber's comparatively untimely death.

It will be interesting to many of Dr. Faber's numerous friends to know some details of his very useful life, for which the writer is much indebted to Pastor Krausz. He was born April 25th, 1839,

at Koberg, Germany. With a view to become a missionary he entered the seminary at Barmen, in connection with the Rhenish Missionary Society, in 1858, and remained there till 1862. After that he studied at the universities of Basel and Tuebingen. He concluded his educational training in the natural sciences by courses of study at the zoological museum in Berlin and at the geographical institute of Dr. Petermann in Gotha.

On the 11th September, 1864, he sailed for China as missionary of the Rhenish Missionary Society, and arrived in Hongkong on the 25th of April, 1865. For many years he laboured in the interior of Kwangtung province. Besides evangelistic work, he established schools and carried on medical work, and was specially successful in operations on the eye. He also devoted himself early to literary work.

In 1870 he became engaged to a German lady, whose acquaintance he had made at home, but she fell ill, and after three years died in Germany.

In 1873 he published his book on Western (specially German) schools. In 1874 he published his Commentary on Mark. In 1875 he published his Principles of Education. After this he suffered from chronic catarrh in consequence of too great efforts in street chapel preaching.

In 1876-8 he was home in Germany. During that time he had several positions offered to him; but he declined them and came out to China again, settling this time, on his return, in Canton. In 1880 differences arose between the Home Board of the Rhenish Missionary Society and its missionaries in the field, in consequence of which several of the missionaries resigned, among them Dr. Faber. In May, 1881, he went home again for the second and last time, but after four months returned again to work independently, being supported by some friends at home. It was at this time that he prepared his great work on Civilization. In 1883 he settled in Hongkong, and the year following published his book on Civilization. The English merchants there subscribed \$1,200 towards its publication. Thanks to the liberality of Pastor Kranz, later on other editions of this work appeared in Shanghai and Hankow.

In 1885 he joined the General Evangelical Protestant Mission of Germany, in whose service he continued till his death.

In 1886 he removed to Shanghai, and for some time worked in connection with the Book and Tract Society, which was later on changed into the Society for the Diffusion of Christian and General Knowledge.

In 1887 he made a journey with Dr. V. C. Hart, now of Kia-ting-fu, Szechuen, to Chungking and Mount Omi, where he discovered many new species of plants.

In 1888 the university of Jena conferred on him the degree of Doctor of Theology, an honour more seldom conferred in Germany than in some other countries.

In 1890 Dr. Faber commenced German services for the Germans in Shanghai.

In 1892 he published his *Meditations on the Old Testament*.

In 1893 he was invited to the Parliament of Religions in Chicago, where he delivered a lecture on Confucianism.

From this time on he lived quietly in Shanghai, following his Chinese studies till 1898, when he settled in Tsin-tao, near Kiao-chow, where his Mission is starting a new work. He died on the 26th of September, 1899, in Tsin-tao, of dysentery. Such is a bare outline of his life.

Dr. Faber united in himself profound scholarship, sound judgment, far-sightedness, indefatigable diligence, and deep spirituality.

LIST OF DR. FABER'S CHIEF PUBLICATIONS.

In Chinese.

Western Schools, 1873.

Principles of Education, 1875.

Commentary on Mark, with 77 sermons, 1874-6.

„ „ Luke, with 1,821 skeleton sermons, 1894.

Meditations on the Old Testament, 3 vols., 1892.

Civilization—Chinese and Christian, 1884.

Chinese Theories of Human Nature, 1893.

The Human Heart, with Illustrations, 1879.

Twenty Different Sheet Tracts.

Examination of the Chinese Classics. Part I., 2 vols.; part II., 4 vols., 1896-98.

In English.

A Systematical Digest of the Doctrines of Confucius.

Introduction to the Science of Chinese Religion.

The Mind of Mencius.

The Mind of Micius (translated by Dr. C. F. Kupfer).

Prehistoric China (Journal Royal Asiatic Society, Vol. XXIV).

Paul the Apostle in Europe, a Guide to our Mission Work in Asia.

The Famous Men of China.

The Famous Women of China.

Status of Women in China.

China in the Light of History.

Problems of Practical Christianity in China.

In German.

Quellen zu Confucius und dem Confucianismus.

Der Lehrbegriff des Confucius.

Eine Staatslehre auf ethischer Grundlage, i.e., Mencius.

Der Naturalismus bei den Chinesen, i.e., Licius.

Der Sozialismus bei den Chinesen, i.e., Micius.

China in Lichte der Geschichte.

Life of Tu-fu (杜甫), the Poet. A.D. 712-770.

BY MRS. MARY ELWIN.

THE period of the T'ang dynasty (唐紀), ranging between the years A.D. 618-905, is very famous in Chinese history as having produced some of China's most renowned literary men and poets, and may perhaps be compared to the Elizabethan period in English history, though, however, it preceded it more than 600 years. It was also a time of great military activity, revolution, and change in the government—in this also, to a certain extent, resembling the times of Queen Elizabeth; but that period in English history lasted only forty-five years, whereas the T'ang dynasty held sway during nearly 300 years. Li T'ai-pei is, in the opinion of his countrymen, the greatest poet of that brilliant period, but Tu-fu (or Tsze-mei) enjoys a reputation only second to his.

It is difficult for an European to appreciate Chinese poetry. The curious ideographic character seems to us a clumsy medium for conveying thoughts and suggestions as elastic and free as air; and the many conventional rules to which the Chinese find themselves obliged to conform in their compositions of poetry, appear to us incompatible with the free play of imagination, and to be apt to smother the real spirit of poetry. Yet Chinese scholars of high literary attainments speak with the greatest admiration of their famous poets and declare that, even within the compass of one short line, containing from five to eight characters, many a thought or idea may be expressed or suggested which it is difficult to make comprehensible to a foreigner, only partially conversant at the best with the difficult Chinese language, and, moreover, little acquainted with the subtle ways of insinuating their ideas and opinions in vogue among this strange nation. I think, therefore, that until we foreigners become more intimately acquainted with Chinese thought and modes of expression, we must make up our minds to accept the verdict of the Chinese themselves as to the comparative merits of their great men, and so we need not dispute the statement that Tu-fu is one of China's most brilliant poets. A Chinese writer thus speaks of him: "His transcendent abilities were constantly apparent, and could not but be manifest in what he wrote. He drank deeply of the spirit of the good men who served Father and Prince. In Shao-ling's* poetry the learning is profound, the ability great, the force consummate, the spirit exuberant, and it contains, as it were, oceans, deep, wide, and fathomless; hence he is

* Another name for Tu-fu, from the place of his birth, Tu-ling.

termed by the ancients 'the Holy One, or Saint of Poetry.' Being grieved at the circumstances of his times, he depicts them in fluent words, yet with a troubled heart; hence he is reckoned by the world (China) a poetical chronicler." And Yuen Wei-chi (a contemporary poet) says: "Among the poets there is none like Tsze-mei" (Tu-fu's title); and he then launches forth into a panegyric on different poets and ends up with the assertion that Li-peh and Tu-fu outshine them all!

Tu-fu's grandfather was a poet, and his father had a civil appointment as prefect in what is now the province of Honan,* though when Tu-fu was born, one writer says, the father was inspector of cavalry; but that may only have been a temporary appointment. Tu-fu is also known by the names of Tsze-mei and Shao-ling, but his commonest appellation is Tu-fu, and to this I shall adhere in this paper. He was born at Tu-ling, in Shensi, in the reign of the Emperor Jui-tsung, A. D. 712, and seems to have been brought up in comfortable circumstances. His poetical talent began to manifest itself early, if we are to believe Tu-fu himself, when he asserts that at the age of four he wrote some verses on the subject of "A woman wielding a sword." This was precocity indeed!

In another place he says: "At the age of seven my mind was developed, and I opened my mouth to chant of the Phoenix." Another Chinese author states that between the ages of seven and forty Tu-fu probably wrote 1,000 poems of various kinds! What appalling literary activity does this display! But we must bear in mind that many Chinese poems are very short, being of the nature of sonnets, containing from four to sixteen lines, so that several might be written in a day. Tu-fu wrote many of this kind, and I will here give specimens of a few that my readers may get some idea of his style, though it is difficult to give a proper idea of style in translation, particularly when the languages of original and translation differ so much as Chinese and English do.

LINEs ON THE FOREIGN HORSE OF WANG, THE MILITARY JUDGE
OF APPEAL.

The foreign horse of Ta-yuen fame
Is sharp-pointed, angular, bony, and thin;
If struck with a stick, his two ears stand upright
When he goes with the wind, his four hoofs are light;
No vagueness is there in his aim;
Truly we dare confide to him both death and life!
So bold and swift is he,
That he can run direct ten thousand *li*!

* China was then divided into only nine provinces.

TO ONE GOING TO A DISTANCE.

The wearers of armour fill the universe,
 Wherefore then should'st thou go so far away?
 Kindred and friends can but together weep,
 While the saddled horse goes to the lonely town;
 The grass and trees betoken the year's eve,
 The border stream looks bleak with ice and snow;
 I feel as though we parted yesterday,
 Since I have seen my old friend's love to me!

A HUMOUROUS ODE COMPOSED ON SEEING A LANDSCAPE PAINTING.

Painting water in ten days,
 Stone in five days more;
 Skilled in work the artist proved.
 Nor did he haste nor linger;
 King or prince, of his true self
 No other trace he leaves us.
 Boldly stand out the Koulkoun range,
 With the square pot depicted;
 Pendent thus on the bare wall
 They adorn your lofty hall!
 East of Pa-ling and Tung-ting,
 Behold the sun is rising!
 The red-edged waters flowing on
 Join with the silver river.
 Mid-way see a dragon soar,
 Pursued by cloud-like vapour!
 Boatman and fisher ply the oar
 To enter Pu-sü river!
 Low the mountain forest bends
 Before the winds great billows.
 Unsurpassed the artist's skill
 In painting distant landscape!
 Within the space of a foot,
 Ten thousand *li* he pictures!
 Whence obtained he scissors sharp,
 Like to those of Ping-chow fame;
 To cut out half Wu and Sung,
 Of these noble streams the name?

Note.—In the above translation I have tried to give the reader some idea of the style of versification by keeping to the same number of syllables in a line, as in the original, where practicable. The original has altogether fifteen lines, of which the first two have five characters or syllables each and the rest seven. I, however, found it impossible to give the sense of the first line in only five syllables, and so took seven; after the first two lines I have made two lines of seven syllables for each single line of the original. In the eighth line "the square pot" probably refers to the shape of one of the peaks of the mountain range mentioned. "Pa-ling and

Tung-ting" are other names for Hangchow and Soochow. "The red-edged waters" in line thirteen, so called because bordered by polygonums in bloom on the bank. "The milky way" is said to be intended by "the silver river." The artist was clever to paint the milky way as well as the rising sun, and I have my doubts whether that is the real meaning of the poet, but a native commentator says so.

From these specimens I think it is clear that Tu-fu was a sympathetic observer of nature and life and a true poet; but the style is too concise and detached to suit our European ideas of high poetical fervour and artistic expression. However, we may perhaps say in Tu-fu's defence that had not the wings of his fancy been so closely bound by the requirements of the Chinese language and literary etiquette, he might have soared to as high flights in poetry as have done his freer and more favoured brethren of Western climes. Though of good ability, Tu-fu had to wait for some official appointment for a long time after taking his degree. This period he himself alludes to in his poetical style thus: "While waiting at the steps (of the throne) the rank grass out-topped the trees." This time of waiting he spent in travelling and writing poetry. At length Tu-fu was offered an official post, but having to pass an examination in order to retain the appointment, he failed, and had to resign.

After this he spent some more years not very profitably, I fear, in travelling, revelry, and sensual pleasures. It is interesting to note that it was during this time of leisure that Tu-fu became friendly with the other great contemporary poet Li-peh (李白), and travelled about with him to various places; the two poets emulating one another in writing sonnets and odes on various subjects. When the poet married, whom he married, and whether he had any children, I have been unable to discover. As it is very rare for a Chinese to remain unmarried, except he be a Buddhist monk, we may conclude that somewhere about this period of his life the poet married; but such domestic matters are not considered worth chronicling in Chinese biography. When Tu-fu reached the age of forty he suddenly became famous; for it was then he sent to the Emperor Hsuan-tsung, as a votive offering, his poem on the "Three Great Rites" (三大禮). These three rites concern the worship of heaven, earth, and the Emperor. This poem gave so much satisfaction to the Emperor that he bestowed on its author the appointment of adjutant-general of part of the forces, and he seems to have gone to reside at a town called Ching-shao.

Not long after this, troublous times arose. A military commander rebelled against the Emperor and got possession of the

capital. The Emperor, however, managed to escape, and with a view perhaps to changing the luck of the empire, according to the superstitious ideas in vogue among the Chinese for many generations, Hsian-tsung abdicated in favour of his son Su-tsung, who ascended the throne at Ling-wu.

It was some time before Tu-fu heard the news of this rebellion and of all that had ensued, and when he did hear, the part of the country near where he was had already fallen into the hands of the rebels.* He determined to hasten to his sovereign's help, but in order to do so he would have to pass through the enemies' lines. He therefore procured some old peasant's garments and, disguised in these, he hoped to escape detection; but either he was not a skilful actor, or the enemy was too vigilant, for he was taken prisoner, and remained for some months in captivity. It was perhaps at this time that the captive poet wrote the following pathetic little ode:—

"To-day I mount the Tower of Yoh-yang, and see
The waters of Tung-ting heard of long syne,
Which sunder Wu and Tsu to east and south;
Upon them heaven and earth float day and night.
But Oh! no news from kith or kin I get!
Old and diseased in my lone boat I stay!
To north the hills are watched by cavalry!
I lean upon this balcony, while freely flow my tears."

How this sonnet illustrates the disappointment we often meet with, even when hopes we have long entertained are fulfilled. The poet had long wished to behold the famous lake of Tung-ting (near Soochow), but now that these wishes are fulfilled, the pleasures he anticipated are taken away, for he is absent from all dear to him and in care and anxiety. How long the prisoner remained a captive seems to be uncertain, but at any rate not more than a twelve-month, for the following year he succeeded in making his escape, and reached the Emperor at Fäng-siang. The Emperor welcomed his faithful adherent and gave him the official appointment of Left Censor. Not long after this, however, the imperial forces suffered defeat at the hands of the rebels, and, according to the traditional principles of responsibility on which the Chinese empire has been governed for ages, the defeated general was reckoned guilty, and deserving of severe punishment. This general was, however, a friend of the poet's, and Tu-fu did not hesitate generously to exercise his influence on behalf of his friend, so as to gain some mitigation of punishment for him. This interference, however, on the part of Tu-fu, brought him into disgrace with the Emperor, who appointed three commissioners to enquire into his suspicious conduct, from the Emperor's point of view!

* I conclude that the troops under him had joined the enemy, as Tu-fu seems to have had only himself to consider.

It would now have fared badly with our hero had he not in his turn found a kind and powerful friend—the minister of the state of Chang-ao—to exert his influence for him, and thus save from disgrace; but though saved from condemnation, Tu-fu appears still to have remained in disfavour with the Emperor Su-tsung and to have lost his high appointment and position at court. So he withdrew for a time into the bosom of his family and probably solaced himself with writing more odes and poems. Another account says he became adjutant-general of Hwa-chow, and went there after paying a visit to his family.

Some little time after this through the kind offices of another friend, holding high office, Tu-fu was appointed a reporter to the Board of Works; but when his friend died, he seems to have lost this appointment; or perhaps, still feeling uncertain about the Emperor's favour, Tu-fu thought it best to resign on some pretext, and withdrew from his proximity to the court. Su-tsung's want of discernment, and his failing to honour a faithful and noble spirit, do not redound to his credit.

In the year A.D. 760 Tu-fu went to the province of Sze-chuen, then called Choh, and took up his residence at Cheng-tu. Here he cast lots in order to fix on a place where to build for himself a thatched bungalow; such residences being much more in vogue among the Chinese then than now, when tiled roofs are commoner. He was thus led to decide on a rural spot near the city of Cheng-tu, called Wun-hwa-ky'i, and built the cottage or bungalow, upon which he wrote a poem entitled "the Straw Cottage."

In spite, however, of having a fixed abode, our hero retained his restless spirit and love of travel and change to the last, and in a native work I have consulted, he is mentioned as visiting many places in and out of the province year by year. When about fifty-eight years old he was visiting T'an-chow, now called Ch'ang-sha (in Hunan), when a local rebellion took place and Tu-fu fled. He took refuge in a monastery, intending to pursue his journey to Sung-chow, where an uncle of his resided; but a disastrous flood came suddenly upon the place before he could escape, and kept him prisoner there for some days. Unable to get away, unable to obtain food, he was on the point of dying of starvation, when a friendly magistrate of a neighbouring district, hearing of his plight, came in a boat and rescued him. One might have hoped that the poor poet's troubles were now ended for a while, but ignorance of a now well known fact led him to encounter another danger, which cost him his life. His rescuer, with cruel kindness, had a feast of beef and wine prepared for him, and Tu-fu, feeding too freely on the good things provided after his days of abstinence, died of repletion instead of starvation.

Thus, somewhat ignominiously, did our poet and hero pass away from the world while still not much past the prime of life, about A.D. 770, in the reign of the Emperor Tai-tsung, who had succeeded Su-tsung.

I am sorry that I have not been able to give more specimens of this great poet's works in this short paper; but perhaps what I have said may lead some students of Chinese to study the poet's works in the original, which will be more satisfactory than in translations. I think after studying Tu-fu's life and works we must be impressed with the fact that he was a man of noble and lofty sentiment, and that he was loyal and faithful in his love to his country and friends.

*The Bondage of Fear, as illustrated among the Chinese.**

BY REV. S. G. TOPE.

JOHN RUSKIN affirms that there are two great and principal passions which are appointed by the deity to rule the life of man, one the love of God, and one the fear of sin and of its companion, death. In Christian nations both of these appointed passions exercise considerable sway, and they vastly add to the well-being of the people. But where a nation is mainly composed of idolaters, as in China, the results of the operation of both love and fear are less satisfactory. For the deity, being so erroneously conceived, and so grossly misrepresented, it is scarcely possible for "love to God", as we understand it, to dwell in their hearts. Nor among image worshippers is the "fear of sin" analogous to that which is the outcome of Christian teaching. The Chinese, in common with all nations, regard punishment as due to transgressors of the civil law, and there is also a widespread belief in China that retribution awaits all evil-doers. Indeed it must be admitted that the ultimate fate of criminals, and of those who indulge in gross forms of vice, is in this country portrayed in forms as terrifying as any that can be contrived by human ingenuity. Furthermore, the people have several popular methods of attempting the cultivation of virtue, a practice which implies an apprehension on their part of the demerit of sin, as also the existence of a desire among them to be numbered among the good; but notwithstanding these things such fear of sin as is to be found among the non-Christian Chinese, in comparison with that which the Christian religion inculcates, affords a very imperfect contribution to the moral character of the

* Read at the Canton Missionary Conference, September 27, 1899.)

nation. In fact, in the absence of a knowledge of the Scriptures the word sin, defined as any want of conformity to the law of God, may be said to have no place in their vocabulary. Hence among the idolatrous millions of China "fear of sin," in the Christian sense, has yet to be awakened.

In so far as fear is protective against positive evil, or acts as a motive to what is really good, its presence is beneficial to man, and it cannot be fittingly described as a bondage; but when fear is gratuitously entertained; when it coerces to acts which are vain, and to expenditure which is useless; when it obstructs progressive changes and induces bitterness and strife among men, then fear is injurious to man's welfare and is capable of becoming baneful in the highest degree. Now it is fear of this kind which predominates in China. The people are reduced by it to a state of servitude, harmful and degrading as that of slavery itself. They dread a multiplicity of things for which no fear need be felt; they are oft-times scourged with an anticipation of evil consequences when none need follow. Not only are the illiterate among them thus in bondage to fear, but the commercial classes, the literati, gentry, and officials, are likewise greatly under its sway.

It will be convenient in dealing with the subject of this paper to proceed by enumerating tokens of the presence and sovereignty of fear among the Chinese.

1. Some well-known protective measures are an evidence of this. The firing of crackers, also the common use of written charms, of the eight diagrams, of earthenware dogs and fowls on the roofs of houses, of mirrors, stone lions, cash swords, and other things,—all are avowedly used to guard against supposed evil influences, and each is expressive of the dominion of fear.

2. Many Chinese customs relating to birth, marriage, and death furnish proof. In Shiu-kwan, for instance, when a child is born the people residing in the near neighbourhood are immediately asked to refrain on that day from putting articles under lock and key; the parents being afraid that if anything is locked away their child will die of suffocation.

3. Fear of common and accidental occurrences is also characteristic of the people. To meet first thing in the morning a priest, a nun, or a coffin, is an inauspicious omen; and the noisy clamour of a crow, the crowing of a hen, or the hoot of an owl, is an unwelcome portent, announcing that misfortune is at hand. The same is true of the breaking of a mirror; also of a cup or bowl on a wedding-day, or on New Year's day; and the breaking of an oil jar is taken as a serious omen at any time. Burning, shivering, or itching sensations on the body, augur ill luck or calamity. Parents fear to hear

compliments about their children. Convalescents hesitate to admit any improvement in their condition, being afraid that the acknowledgment would check their progress towards health. Under certain conditions a change of house, or the moving of furniture from one place to another within the house, is dreaded as having fatal effects; and many people would refuse even to drive a nail into the wall, or move a thing from its customary place on any day of the moon except the 1st or the 15th. It is well-known, too, that the approach of a comet, or an eclipse of the sun or moon, inspires general alarm.

4. Then the current importance attached to the choice of days, and the use of divination to fix upon a lucky date, also betray fear. The day for marriage or burial, when to start on a journey, when to begin the erection of buildings or to open a new business,—all demand the most careful choice of day, lest failure or disaster should follow.

5. Take next the fear of idols. Notwithstanding the apparent willingness of many Chinese to tolerate and even join in a ridicule of idolatry, the fear of idols is still great and widespread. Elderly people bred up in idolatry, find it difficult after entering the Christian church to immediately rid themselves of the dread inspired by their household gods. Some time ago at Ying-tak an old man having entered the church, decided to destroy the idol which he had worshipped for many years. He confessed that he set about this with a lively fear that his imaged divinity might straightway punish him. Taking a hatchet he first of all dealt the image a very gentle blow, and then paused to see the result. Nothing ensuing, he struck harder, and perceiving the idol's impotence, he gathered courage to hew it in pieces, and then took the remnants to feed his fire. In the case of idolaters themselves such fear is naturally dominant. A well-to-do young man in Shin-kwan, hearing a Christian convert affirm that his new faith had freed him from dread of idols, challenged him to enter a temple and strike the image there enthroned. The convert, himself a youth, at once consented; but ere he could lift his hand against the idol, before which they both stood, his challenger was seized with terror, besought him to desist, and literally forced him from the place. On one occasion near Ying-tak all the timber owned by a group of twenty and more families, was cut down and confiscated by the aggrieved members of a neighbouring village. One tree, however, remained untouched, for it overhung the local shrine. The invaders, through fear of their enemies' divinity, refrained from lifting the axe against its overshadowing tree.

6. Another mark of this dominion of fear is supplied by the demonology of the country. China has been called a land of

demons. The belief that malevolent spirits strive to injure them, is universally accepted by the people, and demons may therefore be said to keep them in servile fear. The ghosts of the dead are thought to wield power over the state of the living. Everything concerning the life and prosperity of an individual has to be safeguarded against malign spirits. Disease, bankruptcy, failure in literary examinations, domestic troubles,—these can only be prevented or remedied by duly propitiating the invisible foes that everywhere lie in wait to work evil. A country gentleman, when his ten years' old son fell sick, inquired of the diviners as to the cause of the illness. He was informed that the child was possessed of five devils, and that a Taoist priest must be called in to conduct the evil spirits elsewhere. After spending thirty dollars in this way without success, he sought and found a cure for his son in Western healing. Exorcism is much in request in China, and the frequency of its practice shows how widely diffused is the dread of ghostly enemies.

7. Equally widespread is a fear of the hidden forces of nature, as illustrated in their geomancy. Even the shape, height, or colour of a building is a matter of vital importance to the Chinese. Opposite the Mission school premises in the tenth ward of Canton is a shop which for a long period remained unoccupied. This was due to the supposed ominous aspect of the school entrance. The front wall of the school possesses two circular venetians which turn on pivots; between them is a glass window capable of being raised and lowered, and below it is the door. These were held to represent the eyes, tongue, and mouth of an evil beast, to face which was felt to be dangerous. Ultimately the shop was taken by a butcher; and he wards off the threatening evil by keeping a knife pointing towards the monster opposite, besides suspending in his shop a large mirror and an octagonal clock and hanging a small eight-sided glass over the front door. A few years ago, when a small round tower on the Mission premises here at Tsang-sha was taken down, it was a great relief to the Chinese of the neighbourhood to learn by inquiry that the tower was not to be rebuilt. To them it meant the crippling of the ferocious animal, whose voice is still heard when the large clock at the chapel front strikes the hour, and whose jaws are seen in the venetians; and though the tower only represented the animal's tail, its removal implied diminished danger. During the year 1889 Christ Church on the foreign concession in this port was painted in reddish colour. About the same time there were several fires in the native quarters near the concession, and Chinese diviners asserted that they were caused by the fiery colour of the English church. As a result of this opinion a Chinese gentleman, having obtained permission, repainted the church in a

different colour at his own cost, and thus relieved the fears of the superstitious. As with buildings for the living so with tombs for the dead. The fortunes of the living are believed to be so dependent upon the situation of the graves of deceased relatives that few matters cause deeper concern than the choice of a burial site, for the repose of the departed must not be disturbed by influences either celestial or terrestrial; and only a proper site can ensure this. The Chinese are victims of a very coercive dread, lest an error in this matter should wreck their temporal prosperity. A few weeks ago a man of literary degree called upon a missionary in Wu-chow and asked for the loan of a compass. He stated that the geomantic compass in his own possession was not exact enough, and that if the position of the tomb he wished to build deviated by ever so little from the correct position, it would entail ruin on him and his family.

Let this summary suffice. Though far from exhaustive, it contains enough to indicate the presence and sovereignty of fear among the Chinese. That such fear is a veritable bondage no one will deny. How grievous the bondage is will perhaps be better seen if we now specify some of its ill-effects.

a. Notice first that it leads to useless expenditure of money and sometimes to serious impoverishment. At a country place in the north of this province a child, who was only seven years old, tore off a piece of ornamental paper from the forehead of an idol in a hillside temple. The child's father, who witnessed this, was alarmed as to consequences, and the alarm was increased when he discovered that the boy was slightly feverish. Immediate steps were taken to appease the idol's wrath, and over a hundred dollars were spent as the outcome of this man's superstitious fears. Last year a man named Yeung began to build some upper chambers to his house. During their erection two members of his family fell ill. He was told that the sickness was caused by his having commenced the work on a day that was not lucky, a day which would involve the loss of three lives. The man was so terrified that although he had already expended \$400 on the new upstairs apartments, he immediately ordered the whole to be torn down. A short time since at Mong-fu-kong, a newly-rented shop which was undergoing extensive repairs, was reported to be infested with devils. These obnoxious beings were said to amuse themselves by tumbling sleeping men from off the bed-boards on to the floor and by undoing at night the repairs which had been effected during the day. The intervention of a Taoist priest simply aggravated matters. Finally, driven by his fears, the tradesman found other premises for his business, and abandoned the demon-haunted building at a loss to himself of over

\$300. At a village near Shiu-kw'an the main entrance to a large inclosed house was, at the instance of a geoman, altered in form and position again and again through a series of years. Not only were the owner's accumulated dollars thus used up in a vain endeavour to escape influences unpropitious to the health and life of the residents, but some of the fields in his possession had to be sold off to raise additional funds.

b. Next, notice that fear fosters credulity, checks the happiness and prosperity of the people, and everywhere obstructs progressive changes. A succession of deaths in a house often results in a conviction that the place is haunted; the property at once depreciates in value, as no one dares to occupy it. An incident expressive of the close relation between fear and credulity occurred in Shiu-kw'an some years ago. The district magistrate had called together the gentry in order to induce them to obstruct the foreigner's attempt to build a hospital on a site across the river eastwards of the city. Four considerations were pressed upon their attention as follows: (1). The erection of foreign premises would be a help to the foe in case of invasion. From their great height nothing would be safe; even a garrison occupying the hill north of the city could stand no chance against forces stationed in the foreign compound. (2). The revenue would be impoverished; for the foreigners would be sure to open business and the city would have no power to tax them. (3). The very solid character of the masonry would, in case of floods, imperil the city wall by diverting the river current in its direction. (4). The whole city would be robbed of privacy, for from the top of their lofty premises the foreigners would bring powerful telescopes to bear upon every house in the place. Now it is only where fear and credulity co-operate that arguments such as these can be heard with patience; they were, however, gravely submitted by a Chinese magistrate to the assembled aristocracy of a prefectural city. In a land so ruled by fear the harmony of social relations is liable to be disturbed; as, for instance, when in Heungshan a family refused to conclude an engagement to marry one of its members, because on going out of the house to convey the usual presents a coffin was carried past the door. Prosperity, too, is checked, as at a country place on the north river in 1895 when the people of several villages combined to prevent the opening of a coal bed in the hills through fear that it would destroy the luck of the neighbourhood.

c. Again, quarrels and litigations are products of their baseless fears. A wealthy person in Shiu-kw'an decided to beautify and otherwise improve his place of residence. The day chosen for commencing the alterations was not approved by his next door neighbour,

who in vain asked that it might be changed. While the work was proceeding the neighbour's child died. A complaint was then lodged at the magistracy, and the quarrel was finally settled by a payment of several hundred taels to the bereaved parent. The possessor of two shops which adjoin one another in the tenth ward of Canton, purposed to convert them into a pawn shop by adding to their height and making what other alterations were necessary. The neighbours met in council and prohibited the step contemplated, assigning as their reason that if they permitted the elevation of the shops, fatalities would befall them and their trade would decline. The case was discussed in court, but the magistrate failed to settle the matter; and although this trouble arose more than ten years ago, it continues to the present day.

d. One of the worst effects which superstitious fear can work in a people is that of barbarity or inhumanity. Illustrations of this are not lacking among the Chinese. The custom, when building a new wharf or landing place by the water side, of decapitating a horse as a sacrificial offering to water spirits, and the practice at lime-kilns of pouring an oblation on the ground, of blood from a slaughtered dog, have perhaps no greater aspect of barbarity than might be charged against any people accustomed to offer up animal sacrifices; but these are several things which reveal how fear tends to make the Chinese inhumane. Grief is studiously repressed by the relatives of a person killed by lightning, even parents being afraid to bewail a son thus lost lest the thunder god be provoked at their sorrow and visit them with fresh calamities. The due expression of filial piety itself is sometimes prevented by fear. Not long ago, at a village called Chak-t'ong, a graduate of the first degree refused to accompany the body of his deceased father to the grave, and left the work of transport and burial entirely in the hands of unsympathetic coolies, who with indecent haste gave the remains but the barest sepulture. Up to the time of the father's death the son had not been lacking in filial regard, but being told by a geomancer that this burial would be fraught with evil to any relative attending it, he was coerced by terror into this neglect. Foreign doctors are well aware how afraid many of the Chinese seem to be of a dying person's aura, or passing breath. It is testified that "this fear will cause most to run out of the sick chamber towards the end; that because of it assistance is often very tardily rendered the doctor at a patient's hour of need; and that the last hours of the dying are frequently embittered by observing that they have become objects of dread." An incident furnished from Wu-chow bears evidence of the tendency of fear to repress pity and tenderness. The writer says: "A poor woman about to become a mother appealed to us to take

pity on her and provide her with house room until a full month after her child should be born. The nearest neighbours would not allow the woman to remain in her own house, fearing that if either she or the infant died, their houses and neighbourhood might become haunted." It may be added that the poor woman's request was granted; a son was born, and the mother now loses no opportunity of expressing gratitude for the timely help afforded her when cruelly driven from her house. Then instances of inhumanity in allowing drowning persons to perish without attempting a rescue, are to be met with in China, as not long ago they were to be met with in the West—fear of water demons being the cause. But perhaps the most repugnant exhibition of barbarity, induced by fear, is that of the mutilation of children's bodies after death. There is a belief that the death of children is sometimes caused by the ghost of a deceased creditor, the assumption being that the creditor re-enters the world as the debtor's child, to live only until the parents have expended upon it a sum equal to the debt previously owing. This is but one form of revenge which departed spirits are supposed to be able to take. Should there be a succession of deaths in infancy, mutilation of the child's body sometimes takes place, after which it is cast into the river as unworthy of burial. Dread lest the malign spirit should return to once more rob the home of its joy, coupled with a belief that the prospect of such treatment will suffice to deter the ghost from returning, impel the parents to this atrocity. In some places mutilation is limited to cutting off the child's ears; in others it means complete dismemberment. A few years ago, in the city of Shiu-kw'an, a shopkeeper who resided only a few doors from the Mission house lost an infant boy for the third or fourth time in succession. His grief was extreme. Victim of the superstition as to vengeful appearances from the spirit world he attributed the death of his children to this cause. In despair or frenzy he took the body of the dead infant to the river side, and there, while tears streamed down his face, he hacked it into pieces, flung the remains into the water and with heart-broken cries forbad his supposed enemy to return.

Doubtless a longer series of ill effects could be supplied with an indefinite number of illustrative instances; but taking only what has above been given, one can scarcely do other than conclude that the bondage in which fear holds the Chinese is a very grievous one. It is prolific of evil alike to their material, mental, and moral interests. Through it they are subjected to a multitude of afflictions which ought to have no existence, and the vanity of their fear but adds to its sadness. The people are a constant prey to sufferings as baseless as that of the soldier who, imagining that both legs had been shot away,

lay in agony of mind all night on the battle field, not daring to move lest he should bleed to death; but when on the morrow the doctor came it was found that his legs had sustained no injury whatsoever; a cannon ball having merely ploughed a hollow in the ground underneath his feet. Life to the Chinese must be deprived of half its possible joy by the needless dread which is apt to lay hold of them at almost every step in life's journey; and at the same time it is burdened with a number of fictitious duties which fear imposes. The happiness of Damocles seated at the banqueting table was not more surely interrupted by a sight of the sword suspended over his head by a single horse-hair than must the happiness of this people be as ever and anon they are seized with an apprehension of coming evil.

In conclusion it may be added that there are at least two benefits which a meditation on the bondage of fear among the Chinese can afford. The first is an increase of compassion towards a people thus enthralled. Superstitions when examined on their intellectual side, looked at as beliefs merely, often provoke ridicule, or contempt, or indignation. Consider them, however, on their emotional side; view their aspect or product in the sphere of the feelings (as has been attempted in this paper), and we may perchance realize how pitiable is the state of a people bound with such galling fetters, and learn to commiserate them. The second benefit is a strengthened conviction of the value of missionary work. If, as was said at the beginning, it is designed that the love of God and the fear of sin be the two principal ruling passions in the life of man, then it is only the impartation of unadulterated gospel teaching, aided by scientific knowledge, garnered in Christian lands, which can free the Chinese from the deplorable bondage of vain fears; and it is essentially missionary work to direct the heart's fear against sin, and the heart's love towards God. It was just 300 years ago that Reginald Scott died. Among his writings concerning various superstitious once current in England is the following utterance: "Well, thanks be to God, this wretched and cowardly infidelity, since the preaching of the gospel, is in part forgotten; and doubtless the rest of these illusions will, in a short time, by God's grace, be detected and vanished away." And what was Reginald Scott's devout hope for England three centuries ago may well form our earnest prayer for China at the present day.

The Unsearchable.

O Thou who reign'st beyond all radiant dreams
 And extasies majestic : throned in might
 Of Spirit-essence, Love and Light :
 Unreached by soaring wing of art, that seems
 To o'erpass the bounds of cloud-land realms on high,
 And robe itself in lambent gold and blue,
 And dwell serene in treasures of dew,—
 How can we know Thy vast sublimity?

A fellow-man draws near in homely guise,
 With dust-soiled feet, and face I seem to know,
 But yet confess my eyes are dim and dull.
 "What sayest thou?" he asks to my replies :
 Then, in familiar whisper soft and low,
 "One day my child shall know me to the full."

WM. ARTHUR CORNARY.

Pei-tai-ho Conference, August 17th to 22nd, 1899.

THE missionary conference at Pei-tai-ho bids fair to become an annual event. Last year's informal gathering was followed this year by a meeting arranged for early in the season, which, in closing, appointed a committee of arrangements for next year's conference.

The commodious assembly hall gave ample space for all meetings, and there were usually in attendance about eighty missionaries, members in all of eleven different societies.

As it is probable that a number of the papers read will be published in the *RECORDER*, it is unnecessary for us to give more than a sketch report of the conference. Each morning session the first half hour was set aside for devotional exercises, which were by no means the least helpful meetings.

Thursday morning, after the appointment of officers—chairman, Rev. H. H. Lowry, D.D.; vice-chairman, Rev. H. D. Porter, D.D.; secretaries, A. D. Reill, M.D. and Rev. R. A. Mitchell—reports were given of the work of the following societies represented in the conference, viz., American Board of Commissioners for Foreign Missions, American Presbyterian Mission, China Inland Mission, Canadian Presbyterian Mission, English Baptist Mission, London Missionary Society, Methodist Episcopal Mission, Methodist New Connexion Mission, South Chihli Mission, Society for the Diffusion of Christian

and General Knowledge among the Chinese. Most of the reports were encouraging, speaking of additional workers, increased baptisms, advances in the line of self-support and of undertaking responsibilities by the native church, etc.

The afternoon was taken up with a paper by Rev. J. W. Lowrie, of Pao-ting-fu, on the subject, "Whom shall we admit to the Church and when?" and a paper by Rev. E. E. Aiken, of Tientsin, on "The Personal Relation between the Missionary and his People." The former paper elicited considerable discussion, which tended to be rather more lenient than some of the ideas expressed in the paper. One would judge that the church membership, under Mr. Lowrie, would be, humanly speaking, carefully selected.

Friday morning's session included a paper by Rev. H. H. Lowry on "The Need of Higher Education," and one by Mr. C. D. Tenney on "English Education in China." In discussing the latter nearly all were prepared to admit that English has a place in China, even that the time will come when no man will be considered educated without some knowledge of it; yet few were prepared to admit that English (to the exclusion of Chinese) would permanently remain essential for the expression of even high scientific thought.

The discussion of Dr. Lowry's paper brought out the decidedly changed attitude of several old missionaries who came to the country filled with the idea that the missionary's one work is the direct preaching of the gospel. Favor was also shown to one idea set forth by the paper, viz., the need of co-operation in higher education among the various missions.

Part of this, as well as of other sessions, was taken up with discussion of the attitude Protestant missionaries ought to take in view of the recent Imperial edict regarding the privileges of the Roman Catholic clergy in meeting Chinese officials. While some saw in any proposal to ask for similar privileges the seed of union of church and state, most seemed to feel that in case of troubles between Roman Catholic and Protestant converts, it was necessary for the Protestant missionary to be on an equal footing with the Roman Catholic. So a resolution was passed disclaiming any desire for political power, yet asking that the British and American ambassadors should obtain for Protestant missionaries similar rights to those recently granted the Roman Catholics.

Saturday morning's session was taken up with papers by Rev. W. H. Rees and Rev. H. P. Perkins on "The Free Education of the Sons of Christians" and "The Attitude of the Missionary with regard to the Political Future of China." Mr. Rees' paper was strongly against the free education of the sons of Christians, and the discussion brought out the experience of several missionaries in the

matter of self-support in schools. In one place, because of a reduction in the appropriation for educational work, it was decided to keep the schools open for only half the year, but the natives took the matter up and decided to keep them open the other half at their own expense. This worked so well that gradually the school grants were reduced till the schools are now nearly self-supporting. Rev. F. Brown, of Tientsin, has done much in interesting outside Chinese in his school work, and reports that in a school of fifty boys, only 300 Taels of mission money have been used for all purposes in three years, while buildings have been erected to the extent of 600 Taels per year. He tells of one official who supplies the expenses of twenty boys selected by the missionary.

Mr. Perkin's paper showed more belief in the benevolent purposes of Russia than a number of the Conference were willing to accord. Out of the discussion of it, arose a resolution to be sent to the home Boards of all the missions represented, as well as to the Ecumenical Conference in New York and the General Conference in Shanghai, asking the Boards to urge upon our governments the necessity of taking steps to sufficiently safeguard the privileges of preaching, as well as the large properties held by missions in case of political changes in China.

Monday was devoted to woman's work and medical work. Mrs. Gamewell in an address, and Miss G. Newton in a paper, dealt with the subject "The Christian and the Chinese Idea of Woman, and how the former can be propagated in our Girls' Schools." Mrs. Forsyth gave an account of itinerating work in Shantung. Mrs. Allardyce, Miss E. Stewart, and Mrs. Jewell gave experiences in teaching women to read by the Murray System, the Romanized Colloquial (in Ningpo), and the Chinese character respectively. When these papers were completed, the time was so limited and the number of questions on woman's work was so great, that all felt that this work needed much more time to discuss than the Conference had on hand.

In the afternoon Dr. R. Benn read a strong paper on "The Woman Physician as a Missionary Agent in China," and Dr. H. D. Porter read one on "Medical Work in Relation to Evangelization."

Tuesday morning, in the absence of Rev. A. H. Smith, Rev. J. Goforth read for him a paper on "What can Christianity do for China?" discussion on which turned chiefly on the point how much shall the missionary urge division of families among the Chinese.

Dr. Wherry read a paper on "The Discipline of Delinquent Native Assistants." Discussion, while recognizing the high standard of the paper, inclined to be stricter than it recommended. An especial call was made for care about receiving or employing, without first making full enquiry, those dismissed from other missions.

In connection with a question how we can promote greater union among the churches of North China, the need was felt of bringing our meetings for worship into some sort of harmony, and to that end a union hymn-book was urged. It was resolved to submit this subject to the annual meetings of all the missions of North China, asking each, if favorably disposed to the movement, to appoint one of their number in order to form a committee to carry out the project.

The last paper of the Conference was one by Rev. T. Bryson on "Bible Translation," being an examination of the Shanghai Conference "Easy Wên-li" committee's work, and briefly of the "Kwan-hwa" committee's work. In the discussion it was urged that members of stations or of missions examine the *provisional* Acts together and send suggestions to the committees as early as possible.

Votes of thanks and the appointment of next year's Conference committee closed a busy five days. Besides the regular work of the Conference, the committee had provided for early morning Sunday prayer meeting, led by Rev. D. J. Mills; preaching services, led by Rev. C. H. Fenn and Rev. J. Lees, and communion service, as well as a social evening on Friday, a lecture by Rev. G. T. Candlin on Monday, and an excursion to Shan-hai-kwan on Wednesday, and all agreed they had done their work well.

Educational Department.

REV. E. T. WILLIAMS, M.A., *Editor*.

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The Chinese Classics in Schools.

BY REV. S. COULING.

THE question what we are to do with the Chinese classics, is a question that is always with us. Some are for discarding them altogether in Christian schools; some would allow the teaching of them to go on pretty much as in Confucian schools. The former would run counter to the whole body of Chinese opinion, an experiment which there is no use in even attempting unless it is agreed to make it unitedly throughout all our Christian schools; the latter are confronted with the difficulty that it is impossible to give a full course in both Chinese and Western subjects, at least without keeping the scholar far too long a time in school.

It would seem that a comparison with the teaching of Greek and Roman classics in the West, ought to help us to a clearer understanding of the subject.

The Chinese classics are to China more or less what the Greek and Latin classical writings are to Europe. We say more or less, because it is not necessary to press the comparison unduly. They are the source and origin of all that is most important in Chinese thought, literature, and religion; the chief subject of study in every school throughout the empire. They contain poetry which may date from Homer's days, history written before Herodotus, and philosophy older than Pythagoras and Thales. They were edited and restored before Rome began to write at all; they have since gone through all the vicissitudes that Greek and Roman classics have suffered, and have survived in a fragmentary and corrupt condition, like all other ancient literatures. It is not necessary to compare the 書經 with Herodotus or the 春秋 with Tacitus as either literature or history; the important thing for us to remember is that while we are not generally of Greek or Roman stock, the Chinese are the descendants of the men who wrote their classical works in the Chinese language and on Chinese soil.

Yet a Western education is not regarded as complete without more or less acquaintance, at any rate, with Latin. A good knowledge of English, and still more a knowledge of the romance languages, demands a knowledge of Latin; European literature has its sources there; and no student of philosophy, of law, or of theology can afford to neglect it. Even in these days of scientific advance, when civilization has been so developed on the material side, it remains a chief instrument of culture and retains its old and comprehensive name in university *curricula* of "humanity."

If this is so with us—though we are not the direct heirs but only barbaric invaders—if, though we are more busy and burdened than any race that ever lived, we cannot think of leaving Latin classics alone, when can we suppose the hour will come for Chinese classics to be dropped out from a liberal education in China?

It should be remembered that our study of Latin is natural and not an arbitrary choice. Sanscrit, or Volapük, or German, might all have claims on us, for their antiquity, or voluminous literature, or mental exercise involved in learning them, or for their practical usefulness; but our position in Europe and our relations with the Romans, decide for us that we shall retain the Latin language in its place of honour. The Chinese will also learn English chiefly for the sake of making money thereby in commerce, and even for the sake of reading English books; but only as we learn French or German; and it will never, even when railways are made, supplant the

native classical language and literature just as we, the engineers and traders of the world, can never dispense with Greek and Latin.

Such a conclusion as this, however, ought not to distress us very much; there seems no good reason in the classics themselves for excluding them from a Chinese education. It is known that they are singularly free from licentious expressions. It might perhaps have been well for the Chinese to have had more juvenals to lash their vices; though it might have done no good,—Rome perished; but it is unquestionably better that literature as literature should be free from such indecency as abounds in so many Latin authors. It is true there are false views of the physical universe, of God, and in ethics, which have had their baneful effect on the Chinese; but the true remedy for this is to change not the classics but the Chinese reader; these errors will then be harmless. The childish tales of Livy and Herodotus, or the blind gropings of earlier Greeks after a theory of the universe, are powerless to mislead us to-day; and when the Chinese shall have gone but a little way in modern science, they will be bound no more by the 易經 or the 洪範,—which will henceforth be interesting and valuable literature, and nothing more. The tyranny of moral errors may last longer, but emancipation will come by positive teaching of the truth that we possess; and meanwhile it would be hard to prove that Chinese classics are in themselves more incongruous with Christian teaching than those classics which are daily taught in every Christian land.

But if we are agreed that it is neither desirable nor possible to exclude Chinese classics from Chinese education, it does not follow that matters should be left as they are; very great changes are needed and will inevitably come. Such changes have taken place already in the West, where the press of modern progress has greatly restricted the “sphere of influence” of the classics. Quite lately Greek has been degraded from a compulsory to an optional subject in many university examinations, and it is possible to take high degrees with no Greek at all. Latin is still firm in its narrowed boundaries, which it will retain and perhaps extend, for there are signs that the pendulum which swung too far in one direction, is swinging back again; but it is thoroughly recognized that whatever polish a classical education may give, and however invaluable it may be for culture, yet the engineer, the chemist, the electrician have little direct use for classical knowledge; it is of little use to them when acquired, and the mental discipline of acquiring it may be given almost as well by studies that are far more useful. Yet it should be remembered that these changes are but recent and have been brought about by natural causes. Similar causes are already at work in China, and will bring about a similar result. The indications have

long been seen. It is ten years since an Imperial edict added mathematics to the classics in examinations. Last year the seventh wave washed high ; it has receded, but of course will rise again. The people all know there is something else than *Wên-chang* in life; there is electricity and steam and commerce; and in these there is money; and money and food are what the people want rather than culture and starvation. Thus the classics must before long take their proper place ; the leisured and the learned and the cultured will still study them, and they will still be universally recognized as necessary to a complete education ; a certain minimum may always be required in every public examination; but they will rank, like Latin, as one subject among many, and no more be the beginning and the end of education.

If we are enabled thus by our wider outlook to prophesy more surely, what ought our superior knowledge to lead us to do ? Surely not to offend by over-depreciation of the classics, but rather to prepare for treating them as they will be treated by and by.

We have not the least doubt that we have much which the Chinese have not, and that they must learn from us. We are quite confident that in mathematics, science, economics, etc., even if we can learn a little from the Chinese, we can teach a hundred-fold more. Why then should we hesitate to assert that in the important art of teaching, also, we are altogether superior ?

Let it be remembered that this art is a modern one, as new almost as the science of chemistry. Of course there were great minds busy about chemistry and astronomy and education, even in very ancient days in the West and in China too; but if we have in recent times surpassed the Chinese in one department, so be sure the changes and developments of our educational methods this last hundred years have brought us ahead of the Chinese in that department also. It is not so very long since Greek and Latin grammars were written in Latin, and one may pick up on any book-stall the classics in which a former generation of school-boys wrestled *cum notulis Anglicis*, with even the printer's name in Latin. It is true that there were very great scholars in those days; so there were Hannibals before the days of cannon and Buonapartes, even when there were as yet no magazine rifles; yet no one can doubt that our methods, whether of fighting or of teaching, have greatly improved since the old days. Every school-boy can now study his Vergil or Horace with exactly the amount of help that it is best for him to receive, given by the best of scholars, in explanations of difficult passages, in discussions of uncommon usages, in references to illuminating comparisons in other authors. He has his dictionary or vocabulary in such form as to minimize the loss of time in consulting

it, while he is yet obliged to exercise his sense and taste in choosing the right word for his author's shade of meaning. How much pain and needless drudgery is thus taken off the teacher, who is left free for better work, how much benefit the scholar gets in his self-preparation for the teacher's lectures, can hardly be exaggerated.

The present teaching of Chinese classics is carried on as follows: First the scholar learns by heart a whole book or books according to his age, without any attempt to understand the meaning. When he has made a certain amount of progress, or is considered old enough to understand, the books he has memorized are explained in daily "lectures" by the teacher, and he is daily examined in both recitation and explanation. Both teacher and pupil work all day, and from twelve to fifteen scholars are as many as a teacher can efficiently instruct. The explanations given are not the teacher's own, of course, nor are they the best results of the most modern research, nor are they in the least critical; they are simply the authorized orthodox explanations printed together with and as unalterable as the text itself. These explanations are mainly those of Chu-fu-tze (朱熹), who wrote his commentaries about 700 years ago. There have been critics and commentators galore since his days, but only his comments are accepted as orthodox in public examinations, and so, naturally, his opinions alone hold any place in school teaching. Dr. Legge, in his translation of the 書, mentions the Chinese works which he consulted. I gave the list to a good specimen of the Confucian teacher, a man of good repute as a school-master. Out of fifty-eight works, only six had been seen by him or were even known to him by name. There was no practical reason why he should know more than the standard commentary which is printed with the text in school-books. But moreover these notes are in *Wên-li* (文理), and the extent to which the teacher simplifies them varies with his own knowledge, his pride, and his laziness; very often the scholars do little more than memorize the commentary as they have memorized the text. The pupil, having heard the explanation, returns to his desk and tries to fix in his mind what he has heard; if he is doubtful of any character, he will go, not to a dictionary, but to the teacher and ask the meaning; the teacher will tell him more or less readily according as he is busy or not and as his temper is good or bad; but in any case the explanation will simply be as to the meaning of that character in that particular passage; there will be no discussion of how it comes to have that meaning and no reference to other passages in the same book where it may have quite a different meaning. How much time is lost by these methods is easily seen. But more important

by far is the failure to call on the pupil for anything beyond comprehension of the teacher's language, and memory of the same for future reproduction. The educative value of the classics is thus reduced to a minimum.

The proposal of this paper is that the classics must remain, and may have a high value in Chinese education; but that the methods of teaching them must be changed, both with a view to saving time and to exercising the students' own best powers in their study. To this end the foreigner might prepare an edition of some books on a similar plan to the school-books of the West. There should be an explanation in *Mandarin* or in *Wên-li*, according to what the book might be; there is a difference between the boys who are studying 孟子 and the 禮記 just as there is between those who read Cæsar and Tacitus. There should be very brief discussions of different renderings, and even important different readings might be given. To millions it would be a revelation that there are or can be different readings or different renderings; and it may be a Christian duty for us to give them this revelation. There should be helpful notes on difficult characters and a short dictionary at the end, including only those characters that a boy at that stage might have to look up. An introduction might also give the pupil as much about the book and its author as he ought to know. Such a book would of course not be instead of the teacher, but would require a different kind of teacher from the present. It would be regarded as heterodox and would at first be shunned by other than mission schools; yet many Chinese would read and learn even while they despised. And if our methods are applicable to Chinese studies, if time were thus saved and notable progress made in mission schools, not only with Western subjects, but with Chinese learning as well, who can doubt that imitation would follow and a great step be taken in the advancement of learning?

Our Book Table.

A New Work on Psychology.

Dr. W. A. P. Martin, of the Peking University, has recently published in Chinese a book called 性學舉隅, or, *Elements of Psychology*. The name 性學 was probably suggested by the great work on Chinese Metaphysics, called the 性學大全. It is without doubt more

appropriate to the subject than any other, especially as treated by the author. The book gives a brief but comprehensive survey of the subject, including the intellect, the sensibilities, and the will. It is not a translation of any one book, nor is it a compilation from several books, but rather an original treatment of the subject, based on and

arranged under the categories which Chinese language and thought naturally supply. Works in mathematics and physical science, such as algebra and astronomy, may be successfully translated into Chinese, both in form and substance. This is not the case, however, with such a subject as psychology. Its framework is essentially based on words, and to be intelligible in Chinese its principles must be transmuted into the mould of Chinese thought, so that Chinese words may become the perspicuous vehicle for its expression. Previous efforts in this line have been more or less a failure, because they have been handicapped by the attempt to transfer, unchanged, into the Chinese language, an analysis of the mental and moral powers which is built principally on the English language. Dr. Martin has had the subject in hand for many years, and his ideas have finally taken shape in the work now before us. Many branches of Western science are difficult to handle in the Chinese language, but no other, it is safe to say, is so difficult as this. It touches subjects and ideas in which the Chinese language is especially weak. The judgment and skill shown by the author in dealing with the difficulties of the subject, will be apparent to every thoughtful reader. It will probably be found that in these pages Dr. Martin has settled the fundamental terminology of this science, which is an achievement of no ordinary kind.

The author follows the general conclusions of recent scholarship in deriving all ideas from sense perceptions and rational intuitions. He gives a general outline of the subject, but of course in so brief a treatise passes by many things that we are accustomed to see handled in larger works on this subject. He scarcely touches the perplexing and hairsplitting theories of the past, which have long obscured and con-

fused this subject. In this he has, I think, shown his good judgment. It is not profitable, at least in an elementary treatise, to retrace all the devious steps by which present conclusions have been reached.

The style is eminently clear and perspicuous, while at the same time it is smooth and elegant. The wealth of words and phrases at the author's command—always used in their fitting places—gives constant freshness and makes the book specially pleasing to the Chinese reader. The subject is illuminated and its abstractness relieved by an abundance of figures and illustrations, both from Chinese and foreign sources. Dr. Martin's splendid memory has served him well in this regard.

With few exceptions these illustrations are admirable. Occasionally, however, one seems to fail of a perfect adaptation, as when the declaration that "with God a thousand years are as one day and one day as a thousand years," is introduced as an illustration of the passage of time in a dream. Or when the descriptions commonly given of heaven and hell are introduced in connection with the Chinese fable of a country where the people have holes through their breasts, as an illustration of the imagination. Even though this illustration be correct as given, the collocation is, to say the least, very unfortunate.

In treating the several heads, cognate passages in Chinese literature have been largely brought into view and canvassed. In this connection the author has shown what I regard as too great a desire to harmonize Chinese with Western ideas. Apologetic adaptations are not in place in a scientific treatise like this. As an instance I may mention the effort to harmonize Confucius' principle of treating injury with justice, with Christ's instruction to reward evil with good.

It is of course necessary that in treating a new subject like this some new terms should be invented. In this department Dr. Martin's skill is conspicuous. He has the art of finding or inventing terms which are both fitting in meaning and also in happy accord with the genius of the Chinese language. I note the following as specimens: 夢行 somnambulism, 行夢 hypnotism, 相腦 phrenology, 權利 right, privilege, 心君 the will, the personality.

Many teachers will be sorry that in a book like this Dr. Martin has adhered to his evident preference for the form of question and answer. This form is not conducive to brevity but the contrary, and it interferes more or less with the logical presentation of a complex subject. This catechism style detracts from the value of the work as a school book, in that it facilitates far too much the vicious practice of *memoriter* recitation. It would also have been a very great help to

readers and teachers if a glossary of the terms used had been added.

The subject naturally introduces the relation between the divine and the human, between mind and matter, and it is worthy of note that the learned author, though occasionally using 上帝 in common with 天神 as a specific term for God, yet uniformly uses 神 for God in the generic sense and for expressing the relationship between God and man. He does not use 神 in the sense of soul or spirit, but uses 靈.

The book will be welcomed by educators as a notable contribution to the present facilities for the new education in China. Those who use the book in teaching will need to fill up more or less the general outline here given, until some future writer develops the subject somewhat more in detail. On the whole the book is a masterly production, one in which we see Dr. Martin at his best.

C. W. MATEER.

Editorial Comment.

WE are grieved to hear of the death of Rev. Dr. Chalmers at Seoul. He left Shanghai four weeks ago on a visit to his son and daughter in Korea, apparently well, notwithstanding his perilous exposure at Belle Isle, from the shipwreck of the *Scotsman*, on board of which he was a passenger. We have heard of the lamented death only by telegram, and wait particulars of the sad event.

Dr. Chalmers came to China in 1852 in connection with the London Missionary Society. He laboured in Canton and Hong-kong, and did good service in these two fields, where his name

is highly honoured, and his death will be deeply lamented. Mrs. Chalmers died two years ago, and it affected our friend so much that he left for England shortly after, and uncertain as to his return. However he was on his way out when the shipwreck took place, and when he lost everything.

Dr. Chalmers was a distinguished Chinese scholar, one of the foremost among the missionaries in China. He was aptly chosen to be the chairman of the Committee for the High Wên-li Version of the Scriptures, and laboured assiduously at it. He had it in view to devote

his time and energies to the work on his return to Hongkong, but he has been called to the higher service of heaven. He was one of the veterans in the field, and the missionary work has lost one of the most eminent engaged in it. Doubtless there will be fuller details given of him in Hongkong, where he was so long and honourably known alike by his missionary brethren and members of the community. One thing we cannot refrain saying in regard to him; he was a man of high Christian character and of strong faith in the work in which he was engaged.

* * *

SOME of the marvels of modern missions are now being enacted in China, and in places which a few years ago were bitterly barred to all access and which lost no opportunity of showing their hatred to foreigners, whether merchant or missionary. We are led to this remark by reports which have come to hand from various parts of the land, but more especially from Dr. John's recent visits to Hunan and from reading the report of Rev. D. W. Nichols for the Nan-chang district of the province of Kiang-si. The following figures from Mr. Nichols' report, are almost past credence, and yet, there they are, and speak for themselves:—

1896. Members...	35.	Probationers...	111.
1899. "	402.	"	1,662.
1896. Contributed for all purposes, None.			
Property owned,			
1899. Contributed for all } purposes		\$6,358.48.	
1899. Property owned, prob- } able value		\$15,000.00.	
An enrollment of 4,000 probationers.			

Well does Mr. Nichols add: "This is the work of the Lord, and it seems marvelous in our

eyes." Doubtless there is a "seamy" side to this work. It would be passing strange if there were not. But the fact remains that where a few years ago there was only hatred and opposition, there is now this wonderful change. Mr. Nichols further tells us that "in Fung-chien-hien the citizens of that city presented us with a Buddhist monastery to be converted into a chapel for the worship of the true and living God. This place has long since been converted into a chapel and parsonage for a Methodist preacher, instead of as heretofore a home for Buddhist priests. . . . Adjoining this monastery is a large temple, eighty by one hundred and twenty, out of which the idols have been removed, because they objected to remaining so close to where they were being preached against. The elders of the city are now talking of deeding us this temple."

Mr. Robert E. Lewis has recently made an extensive tour through this region (Kiang-si), and he testifies to the wonderful change which has taken place in the attitude of the Chinese towards the foreigners; there being everywhere friendliness and apparent goodwill where formerly there was only hatred and contempt.

* * *

Also, from Korea we have just received the Annual Report for the Pyeng-yang Station, in which we read that the membership of this church, scattered over so wide an area (all in north Korea, however), including 153 groups in thirty-four counties, is 1,512; its adherents 6,433 (but better, perhaps, that there are 2,927

catechumens); that the church has contributed Yen 2,253.99 for church building, Yen 1,527.93 for other purposes, making a total of Yen 3,781.92. Having ninety-four churches all told, thirty-eight have been built during the last year. And yet, with one exception, the work in this whole district was begun not earlier than 1893.

Of the work in Manchuria we haven't present figures, but from all we hear the progress there is still simply marvellous. Doubtless there are other places where the work is just as remarkable, though not so salient or extensive.

* * *

How to conduct this great work, how to meet all the necessities which arise, how to guide and teach all these multitudes and lay broad and deep the foundations for future work, are problems which will test the wisdom and faith of the missionary body to the utmost. Without question, too, a serious aspect is lent to matters from the attitude towards the Roman Catholics everywhere. The Chinese are only too glad to array foreigner against foreigner, sect against sect, if only thereby they can be the gainers. There is a great temptation to use the name of Protestant to counterfoil the name of Catholic. Only the wisdom which is from above will be sufficient to keep God's servants from mistakes and pitfalls which will be far-reaching and disastrous in their results.

* * *

In our November issue we mentioned the fact that the Committee on the next General Conference had under consideration the question of representa-

tion. We understand that they have now agreed upon something like the following: Each Mission, or Society to be entitled to one representative for every fifteen members; those with less than fifteen to be entitled to one. These representatives will be entitled to free entertainment, to be provided by the Committee. The idea, however, is not to make the Conference a delegated body; everyone will be welcome that likes to come, but all others than the representatives will look after their own entertainment. The Committee felt constrained to this action on account of the greatly increased number of missionaries and the likelihood that the attendance might be so large that they could not secure free entertainment for all.

* * *

WE take the following from the *Indian Witness*. Somewhat similar thoughts have often come into our mind in regard to the work in China. Pioneers are always necessary, but even Paul was sometimes restrained by the Spirit from going where he thought he ought to go:—

"The call of the open door. It is a matter of grave concern that some Christians have, of recent years, allowed themselves to be drawn away from fields white to the harvest to stand around closed doors, vainly to wait for them to be opened. There is no desire to make light of the conviction of any one as to the field in which he should work; but when missionaries, to fulfill what they conceive to be conditions to hasten the coming of the Lord, leave the teeming millions to halt on the borders of a country politically closed to them, there

arises the doubt as to whether they have not put a questioned interpretation of Scripture before a plain call to labour. History shows that the missionary has never had need to force the hand of God, and that when the fullness of time had come manifold more doors were opened than the church could send men to enter. The difficult and the remote

should not be neglected, but it seems clear, from the missionary journeys of Paul and the spread of early Christianity, that the missionary must consider carefully where are the lines of least resistance, where will the work done be likely to be permanent and influential, and leave it to God to prepare the other fields for His workers."

Missionary News.

May we all Come?

The Soochow Literary and Missionary Association adopted the following resolution:—

"It is the opinion of this body that the General Missionary Conference of 1901 should not be composed of delegates chosen by the different missions, but that all who can attend be at liberty to do so, and that those from the neighboring stations provide for themselves during the sessions."

The arguments for a Conference of Delegates are: 1. That a body of several hundred is too unwieldy to be deliberative. 2. That chosen men may come to wiser and better decisions; and 3. That entertainment cannot be provided for eight hundred or a thousand.

The arguments for a General Conference are: 1. That once in ten years we wish to meet face to face. 2. The magnetism of a great assembly. 3. That on many questions no man can represent his mission. 4. The voice of a council of one thousand has greater weight with the home churches. 5. As to entertainment: (a). Numbers can stay on boats. (b). Godowns can, by partitions, be converted into temporary dwellings. (c). Chinese restaurants can furnish foreign food. (d). The hospitality of Shanghai is far-famed.

H. C. DuBOSE.

Dr. Porter, of Pang-ch'uang writes as follows:—

"You will have heard of the great excitement in the three northwest districts of Shantung—En-hsien, P'ing-yuan, and Te-chou.

"The Big Sword Society, under the name of the 'Spirit Boxers,' had been slowly gathering in numbers. It came to be a veritable craze on the part of hundreds of young men, who were enticed into the wrestling and gymnastic exercises under the supposition that the spirits would ward off from their bodies every danger from sword cut or bullet. Hundreds of villages had the practising floors, and many were becoming mediums in the well known spiritistic ways. The underlying purpose of the leaders was to arouse hostility to the Roman Catholics and to us incidentally. In August there was a beginning of the attack upon the Christians, which was quieted. By the tenth of September the looting of Catholic families began, and the companies collected in a general band. The fifteenth of the eighth month was the time appointed for a general attack and looting. The Protestant Christians began to receive attention on the 18th of September. That week was a week of great anxiety and alarm, both for the Protestant Christians of En-hsien and P'ing-yuan,

and for ourselves. We at P'ang-chuang secured full protection through the Consular authorities at Tientsin and the Shantung governor, who sent down a body of troopers. The En-hsien official showed commendable vigor and arrested many leaders, so that our county was quieted and the danger passed away after a week or so. The P'ing-yuan magistrate was pitifully weak. He was the miserable man who was at Ch'u-chou last winter and failed so lamentably to control matters. The boxers assembled at a village in his district, which had long been a nest of robbers. They showed great persistency and threatened to attack the official in his city. The danger to our members became increasingly great, and we heard that the malcontents intended certainly to attack us. A week ago we heard this definite word and appealed again to the magistrates. On Monday of this week, according to their intimation, one of our villages in P'ing-yuan—Li-lu-chuang—was looted in great style. Three or four hundred men came with banners and robbed thirteen families of everything they possessed. That afternoon the Chinan Chih fu, with General Yuan Shih-tun, arrived with cavalry and foot, about 700 men. On Tuesday the soldiers went out to the nest of the boxers, twelve miles south of P'ing-yuan. The rebels had all fled. They fled in our direction, however, and seemed to be determined to come northwest to attack us *en route*. We had received a pretty full guard, though we feared the number might be large. On Tuesday morning the boxer bands had assembled about ten miles southeast of us, on the bank of a small river. The soldiers went out to meet them, and after a brisk fight of two or more hours, put them to flight. Some fifty or more were killed and many wounded. They dispersed to the south and to their homes.

"The strength of the bandits and their purpose, had been accumulating so long that it seems as if they would not give up by being beaten once. There may be a long continued trouble; but we can only hope for the best. It is very sad and unfortunate. The mild plans for a widespread rebellion might have easily developed. We have been mercifully preserved thus far, and rely on the divine strength and guidance. It seems strange that this quiet province should be the center of so much turmoil."

Dr. G. John's Visit to Yo-chou.

An account, however brief, of a visit just paid to Yo-chou by Mr. Greig and myself, may interest some of your many readers. This was my fifth visit to Hunan and fourth to Yo-chou. On my first visit, in 1880, Mr. Archibald and myself were pelted out of Yo-chou by an infuriated mob. On my second visit, in 1883, I was accompanied again by Mr. Archibald, and we passed through a similar experience. On my third visit, in 1897, I was accompanied by Mr. Sparham. Our object in visiting Yo-chou on that occasion was to see the local officials with the view of effecting a settlement at the place. We were carried into and out of the city in sedan-chairs, provided for us by the district magistrate, and had quite an army of braves for our protectors. Our first call was on the district magistrate himself, a native of Szechuan and an old man of more than seventy. He treated us with scant civility, and we left his presence deeply impressed with the fact that in him we had no friend. Our next call was on the prefect, a Manchun, and a middle-aged man. His treatment of us did not lack in politeness, but he told us plainly that permission to establish a mission at Yo-chou could not be granted. We

pressed him hard, but failed to move him. Said he: "What can we do? Let the foreign ministers deal with the Peking government. When Peking wants Hunan opened, it will be opened, but not till then. We, the smaller officials, can do nothing." At the close of this interview we were given to understand that we must leave the place at once, as the officials could not guarantee our protection in the event of our prolonging our stay. "We," said the captain of the guard, "have done our duty by taking you to the officials. Now you must do your duty and clear out." We knew exactly what that speech implied, so we bowed our thanks and left the place without further discussion.

Other missionaries have visited Yo-chou since 1880, and all have had but one tale to tell. One brother was stoned by the mob to the river brink, and he managed to escape by rushing into the stream and swimming to his boat. In the past Yo-chou has been looked upon as one of the most anti-foreign and anti-Christian cities in Hunan.

All that is now changed; and so great is the change that I found it almost impossible on this visit to realize that the Yo-chou of to-day could be the same place as the Yo-chou of former days. Often did I stand still and ask myself: "Can this be Yo-chou?" I found it difficult to believe my eyes and ears. It seemed too good to be true!

Our object in visiting Yo-chou this time was to purchase land and houses with the view of establishing a mission there in connection with the London Missionary Society. Mr. P'eng Lan-seng, our native evangelist in the Siang valley, was sent ahead to find out how the land lay and to prepare the way for our coming. We soon received a letter from him, telling us that he had called on the officials, that they had given him a very hearty reception, and that

they had expressed themselves not only as willing but anxious that we should come and establish a mission at the place. He told us also that several houses were offering, and that the owners would be only too glad to sell to foreigners. He gave a glowing description of the wonderful change that had taken place in the attitude of both officials and people and begged us to come up with as little delay as possible and take possession. In response to this call, Mr. Greig and myself left Hankow on the 26th ultimo, at about half-past 5 p.m., by the *Wentsing*, one of the Viceroy's little steamboats, and arrived at Yo-chou on the following afternoon, at about half-past four. On our arrival we found the landing covered with bunting in honour of the occasion. An official boat came off to take us on shore, and we were carried to our inn in two sedan-chairs; both chairs and chair-bearers having been provided by the district magistrate himself. In the course of the evening all the officials sent their cards with kind enquiries after our health and comfort, and not a few of the most respectable people of the place called on us. The magistrate's grandson, a young man of twenty-six or twenty-seven, was one of the first to call on us. He gave us a very hearty welcome and told us that he would do all in his power to make our visit a success. During our stay at the place he called on us several times and made himself very useful to us in more ways than one.

The next day we called on all the officials. The district magistrate is the same man who treated Mr. Sparham and myself so rudely in 1897, but was now completely transformed. He seemed delighted to see us, and treated us with the utmost courtesy and friendliness. On the following day he returned our call and partook freely of our tea and biscuits. When leaving he

expressed himself as delighted with the prospect of seeing our mission established at Yo-chou.

The Taotai gave us a right royal reception. He and I had met in 1880 at Ch'ang-sha; he being at that time the district magistrate of Shan-hua. He recognized me at once, shook me by the hand and said, "We are old friends." He then took us into a private room, where we found a table covered with cloth of faultless whiteness and spread with refreshments in the shape of foreign biscuits and sweetmeats. We had tea served in the foreign style with milk and sugar. His champagne we did not drink, and his cigars we declined with thanks. H. E. is an affable man and a great talker. We discussed all manner of subjects for about half an hour and parted the best of friends. We called also on the Prefect and the Grain Intendant, from each of whom we received a cordial reception. The Grain Intendant had just come down from Ch'ang-sha to arrange about the opening of the new port. He seems to be a man of weight, so we were very glad to have an opportunity of making his acquaintance. Such was our intercourse with the officials, and nothing could have been more satisfactory.

The people could not have behaved themselves better than they did. No stones were thrown after us, no opprobrious epithets were hurled at us, and no black looks were to be seen anywhere. We walked about in every direction, both inside and outside the city, and found the people perfectly quiet and friendly. On the first day after our arrival we had an escort of two or three soldiers to lead the way and to protect us. But finding that they were not at all needed, their services were dispensed with during the rest of our stay at the place. Mr. David Jones, one of the American Bible Society's col-

porteurs, was there at the same time. He was living on board his boat. He called on us at our inn, and we met him afterwards in the streets selling the Scriptures. He seemed to be doing his work with perfect immunity from all the annoyances which usually accompany street work in China. When we met him there was no crowd following; and no excitement of any kind was created by his presence.

As to houses we found the people not only willing, but extremely anxious to sell. More than twenty offers were definitely made, and we went to see more than ten. It was difficult to make a choice in the midst of so many offers; but we succeeded at last in fixing on one of the best sites in the place. The piece of land is about eighty English feet wide by nearly 300 feet deep. On this piece of land there are two houses, which are now being fitted up for temporary use. We hope to evolve out of these two houses a chapel, a dispensary, rooms for two missionaries to live in, and ample quarters for our native helpers. The deeds were taken to the district magistrate to be stamped. He not only stamped them, but did so without charging the usual *yamen* fees, in order, as his grandson told us, to show his good feeling towards us.

Such was my experience at Yo-chou on this my last visit. I need not add that I returned to Hankow with a heart overflowing with gratitude and praise.

Mr. P'eng is now at Yo-chou, superintending the work that has to be done on the houses, in order to fit them for the use of the mission. As soon as the work is done, and the houses are ready, Mr. Greig and Dr. Peake will go and commence work at that important centre. They will leave Hankow probably not later than the end of this month or the very beginning of the next. There are three

more cities to be taken by us, in order to complete our line of stations from Yo-chou to the borders of Kuangtung province. We hope to see this accomplished before the end of next year.

The treaty port is six miles below the city. Mr. Morse, the Imperial Commissioner, writes us to say that it will be probably opened on the 13th of this month. The spot is, I think, well chosen, and Mr. Morse is to be congratulated on the success which has crowned his efforts to make this important beginning in Hunan. Personally he stands high in the esteem of the officials and people. The opening of Yo-chou to foreign commerce cannot but tell for good on the whole of that interesting province. But it ought to be regarded as a mere beginning. There are still Siang-t'an and Ch'ang-tê, the two great commercial centres of Hunan. When are they going to be thrown open? That is the question now. The difficulty is a purely official one. There is no difficulty so far as the people are concerned. The people of Yo-chou are delighted with the opening of Yo-chou as a treaty port. The opening of Siang-t'an and Ch'ang-tê would be hailed with equal delight by the people of the Siang and Yuen. I enclose a copy of a proclamation issued by the Yo-chou district magistrate.

I am, etc.,

GRIFFITH JOHN.

Hankow, 9th November.

The following is our translation of the proclamation referred to above:—

SEXENARY PROCLAMATION OF CHOU,
MAGISTRATE OF PA-LING-HSIEN.

1—The tenets taught by the London Missionary Society

Have their origin in exhorting men to be good.

2—The object of building chapels is for the purpose of preaching

And exhorting men to cast out the false and adhere to the truth.

3—Officials, civil and military, will therefore protect

Both those who come to teach and those who wish to learn Christianity.

4—Those in authority have long ago received their instructions,

And it is the duty of all to respectfully obey.

5—I hereby command the gentry in charge of the militia and police

To make it their duty to make this known to all.

6—Should reckless men and rowdies attempt to give trouble,

The authorities will punish them severely and show no leniency.

[L. S.]

—North-China Daily News.

The Tien Tsu Hui at Hankow.

The grandest Chinese meeting yet held by the *Tien Tsu Hui* was held in the large room of the new Victoria Hall at Hankow on Saturday, the 18th of November, at three o'clock. Mr. Hurst, the British Consul, presided, and at least fifteen Chinese mandarins attended, many of them in official dress and with their retinues. The Taotai sent his excuses through his Secretary, being summoned over to Wuchang, but the chief official from Hanyang was present, and warmly sympathetic, whilst a military official made more figure possibly than anyone, certainly far more than the General in command. The much-respected comradore of the Hongkong and Shanghai Bank, and several other leading comradores, resisted the temptations of the Off-Day of the Races. It was, indeed, perhaps just as well there was a counter attraction, as not only were all available seats occu-

pied, but more than fifty or sixty persons had to stand.

The acoustic properties of the hall are not very good, and Mr. Chang, the head clerk of the Customs, who had most kindly consented to interpret, found it impossible to make himself heard by so large a crowd, which was the more to be regretted, as the excellency of his Chinese is well known. But his place was well filled by Mr. Adams, who proved a most able interpreter for Mrs. Little's address.

Several officials and others gave in their names as subscribers to the Society. This and the Wuhu meeting may be said to initiate a new era in the annals of the *Tien Tsu Hui*. The Hankow meeting, however, in one matter far surpassed every other. 2,000 copies of Chang Chih-tung's *Words against Foot-binding* did not satisfy its demands, and some of the highest officials were left regretting that more copies of the Sui-fu appeal were not to be had. One of the highest officials present mentioned that there was no binding in his family now. Two mandarin families at Wuchang are already known to have given up binding. Also a Hunan mandarin family, influenced by tracts from Szechuan, has two daughters unbound and both already betrothed, whilst their father and brother are said to be themselves writing tracts on the subject.

Several Hankow compradores are sternly against binding, and Mr. Yung Wing, of Messrs. Molotkoff's, was expected to speak, had he not also been called over to Wuchang. He has already formed an Anti-binding Society himself at Macao; 1,600 strong. Unfortunately most of these Chinese anti-binding Societies have stopped work since the Empress suppressed all *Huis*. Therefore there is the more need at present for foreign assistance.

The Methodist Central Conference for China.

This Conference, which held its second session in Shanghai, November 15th to 18th, was authorized by the law-making body of the Methodist Episcopal Church,—the General Conference which meets in the United States every four years. A similar Conference has been granted to India, and has already held several sessions.

The principal *raison d'être* for such an organization are the unification of the multiform interests of the branch of the Christian church it represents in China, and the taking of preliminary steps to secure from the General Conference such special legislation as is deemed necessary to promote the work in this country.

Bishop Earl Cranston, D.D., LL.D., presided over the deliberations of the Conference in question. Having held twice in succession the annual meetings of the Conferences and missions in China, as well as those in Japan and Corea, the Bishop was well prepared for the duties devolving upon him at this time. The Rev. William H. Lacy, of Foochow, served most acceptably as Secretary of the Conference.

According to its constitution, adopted at its first session in Shanghai two years ago, the Central Conference is composed of one ministerial delegate for every six ordained preachers—native or foreign—who are regularly engaged in the work of the ministry. There are also lay delegates to this body not exceeding in number the ministerial delegates. For various reasons about half of the delegates were unable to be present, but their places were partially supplied by visitors, who were accorded all the privileges of the Conference, except voting.

The missionaries in attendance were as follows: From the Foo-

chow Conference: The Rev. Dr. M. C. Wilcox and the Rev. W. H. Laey; visiting members: Miss Julia A. Bonafield and Mrs. W. H. Laey. From the Hing-hua Mission Conference: The Rev. Franklin Ohlinger, the Rev. T. B. Owen, Miss Lebaus, and Miss Wilson. From the North-China Conference: The Rev. J. H. Pyke and the Rev. W. T. Hobart. From the Central China Mission: The Rev. Dr. C. F. Kupfer, the Rev. D. W. Nichols, Dr. E. H. Hart, and Miss Ella C. Shaw; visiting members: the Rev. James Jackson, the Rev. G. A. Stuart, M.D., and the Rev. J. F. Newman. From the West China Mission: The Rev. Spencer Lewis; visiting member: Mrs. S. Lewis.

Only a few of the most important items of the business transacted can be noticed here:—

It was unanimously voted to petition the General Conference—which meets in Chicago next May—to establish an episcopal residence in Shanghai, from which central city a Bishop would be able in an efficient manner to superintend the rapidly expanding work of the Methodist Episcopal Church in China, Japan, and Corea. It is possible also that the Philippine Islands, now belonging to the United States, may be placed under the jurisdiction of the Bishop residing at Shanghai, rather than under the missionary Bishop of India.

By a unanimous rising vote the Conference adopted resolutions expressing great satisfaction with the administration of ecclesiastical affairs in China by Bishop Cranston during the two years just ended, and asking that he should be assigned to the same work during the ensuing quadrennium. It is probable, however, that this request cannot be granted, but it must be gratifying to the Bishop to know that his endeavours to conserve impartially the varied interests of

such widely separated fields of labour have proved so highly acceptable.

An attempt to commit the Conference to the establishment of a Central Medical College at Nanking failed, not because such an institution for the thorough training of native medical students and for post-graduate work was considered unimportant, but because it was thought more advisable at this time to foster and encourage what is now being done or what is contemplated in this direction in connection with the Peking University, the Nanking University, and the Anglo-Chinese College at Foochow. Most members of the Conference evidently favoured interdenominational medical colleges, and if a central medical college is ever founded—as it may be some years hence—many hope that it will be of that character and that it will be established at Shanghai, where the students would enjoy excellent clinical advantages and where quite a large number of practitioners would be at hand, and doubtless be willing to assist in such a humanitarian undertaking.

The Conference voted unanimously in favour of establishing a central publishing house, from which periodicals could be sent promptly to different parts of the country and by which a great variety of books, in Chinese and in English, could be published as needed.

Two years ago the Conference established a monthly paper or magazine in *Wén-li*, called *The Chinese Christian Advocate*, and the Rev. Dr. G. B. Smyth, now absent on furlough, was elected the editor. This venture has proved very successful; there being now about 5,000 subscribers. The Rev. Dr. Wilcox was elected editor of the paper, which will continue to be published at Foochow until the Central Press at Shanghai becomes a reality.

The course laid down for Chinese readers was much more rigid than that hitherto followed. Preliminary studies, requiring a number of years, must be completed before candidates can be admitted to the ministry, after which they are required to master the studies in the regular four years' curriculum. In addition to the usual theological studies and church history such works in *Wen-li* as Sheffield's *Universal History* and Wilcox's *History of the United States*—recently published at Foochow—are prescribed; the purpose being to require of the native preachers a somewhat extensive knowledge of general affairs, as well as familiarity with professional subjects.

During one of the sessions of the Conference, Bishop Cranston ordained, as deacon, the first man

connected with the Methodist Church in West China to be set apart for the work of the ministry. It was an important event in the history of the West China Mission, which has passed through so many riots, and it must have been an event full of encouragement to the superintendent of that Mission, the Rev. Spencer Lewis who, with his heroic associates, have so held their ground and pushed forward their work despite the fearful odds with which they have had to contend.

It was voted to hold the next meeting of the China Central Conference at Nanking, either two or four years hence as shall be decided hereafter by the Executive Committee.—Condensed from *North-China Daily News*.

Topics suggested for the Week of Universal Prayer.

BY THE EVANGELICAL ALLIANCE.

January 7-14, 1900.

[Other subjects which may be suggested by national or local circumstances, or by special occurrences at the time of meeting, will naturally be adjoined by those leading the devotions of the assembled believers. And for other topics, WHICH NO WORDS CAN EXPRESS, moments of silent prayer may helpfully be given.]

Sunday, Jan. 7.

SERMONS.

THE BODY OF CHRIST—ITS COMPLETENESS: "Gave Him, the Head over all to the Church, which is His Body, the fulness of Him who filleth all in all."—Eph. i. 22, 23.

"He is the Head of the body, the Church: who is the beginning, the Firstborn from the dead; that in all things He might have the preeminence."—Col. i. 18.

"To which all ye are called in one body."—Col. iii. 15.

Monday, Jan. 8.

CONFESSION AND THANKSGIVING.

CONFESSION—*Sin of omission*: The will of God disregarded; His love slighted; His leadings unobserved; His promises forgotten; Christ not followed and imitated; the Holy Spirit not obeyed; Biblical order and simplicity forsaken: the missionary commission for Jew and Gentile carried out slackly.

Sins of commission: Partial and hasty judgments; the poor and feeble despised; saints persecuted; doctrines and commandments of men taught, and enforced as needed for salvation; the Divine Word belittled; the Sabbath day dishonoured; intellect deified; grace subordinated; the Holy Ghost resisted, grieved, quenched.

Dan. ix.; Ezra ix. 5-8; 1 John i. 8-10; Psalm li.; Prov. xxviii. 13.

THANKSGIVING: For growth of Evangelical principles in various places; translation of the Bible into several fresh languages; successful work for the spiritual good of various corrupt and sleepy churches;

deepened convictions in many enquiring Jews in Europe and America; the widening out of mission fields in heathen and Mohammedan countries: continued patient work among lapsed and degraded populations in cities, and for increased efforts to evangelize villages.

1 Cor. i. 4; Phil i. 3; 2 Thess. i. 3; 2 Chron. v. 13; Psalm l. 23, c. 4; Phil. iv. 6; Col. iv. 2.

Prayer: For deliverance from confessed sins, and for more blessing and spiritual advance in all matters of thanksgiving; for clearer views and firmer grasp of truth; for more hearty love to the blessed Trinity, and fuller devotion to the mind and will of God; for clearer manifestation of the Lord Jesus in the daily life of His believing people, and greater energy of the Holy Ghost in all Christians; for the speedy accomplishment of prophecy and promise by the ingathering of Israel and by the coming again of our Lord Jesus Christ in glory.

Job xlii. 5, 6; Col. iv. 2; 1 John ii. 24; 2 Peter iii. 18; Eph. iv. 1; John xiv. 23; Matt. v. 16; John xvi. 13, 14; Rom. xi. 26; Acts i. 11.

Tuesday, Jan. 9.

THE CHURCH UNIVERSAL.

Prayer: For the subordination of human dogmas, practices and judgment in the Churches, and the more full acceptance and confession of the truth of God: for the holiness of all authorities in the Churches: for the ministry and those who are preparing for it; and for loyal recognition in all Christian communities of the one Holy Catholic Church—the body of true believers, of which the Lord Jesus is the Head—the fulness of Him who filleth all in all.

Matt. xv. 9; Col. ii. 22; 2 Tim. iii. 10; Gal. iii. 16; 1 Cor. xi. 29; Eph. iv. 3-6.

Wednesday, Jan. 10. NATIONS AND THEIR RULERS.

Prayer: That rulers may be a terror, not to the good, but to the evil only; that they may confess themselves the ministers of God; bearing sway by His will, and serving Him—the supreme King—with loyal diligence; that the wonderful extension of the power of nominal Christian nations in the non-Christian world may work for righteousness; that the desolating drink traffic may be crippled, slavery abolished, cannibalism suppressed, and cruelty condemned; that wherever Christian flags float, there may be seen the Bible, the Lord's Day, liberty of worship, family purity, and individual holiness.

Psalm ii.; Rom. xiii. 1-7; 1 Tim ii. 1-6; Prov. viii 15.

Thursday, Jan. 11.

FAMILIES AND SCHOOLS.

Prayer: That all Christian families may be framed and ordered in accordance with New Testament directions, and to the glory of the Father in heaven; that the relation of parent and child, husband and wife, master and servant, host and guest, employer and employé, may in all things work for the good of all; that family prayer, Bible reading, praise, and attendance on public worship may prevail; that universities, colleges, and schools of all grades may honour the Word of God, and help forward the salvation of students and pupils; that there may be large increase of converted tutors and of converted scholars.

Eph. iii. 15; Col. iii. 17, iv. 1; 1 Tim. i. 5; 1 Tim. iii. 14-16; 1 John ii. 12-14; 2 John 4; 3 John 4; Acts ii. 17, 18.

Friday, Jan. 12.

FOREIGN MISSIONS.

Prayer: That the marked increase of missionary zeal in the Churches of God may become more widespread and prevailing; that the whole

Church may awake to her privilege and duty as being the salt of the earth, and the light of those who are in darkness; that every opening for missionary energy may be used, to the more rapid gathering-in of men of all lands and all religions to the Church and kingdom of the Lord Jesus, so that He may increasingly partake of the joy set before Him for which He endured the cross.

Matt. xxviii. 19, 20; Acts i. 8, viii. 4; Isaiah lxii. 1, 2; 1 Thess. i. 6-10; Heb. xii. 2-4; Isaiah liii. 11.

Saturday, Jan. 13. HOME MISSIONS AND THE JEWS.

Prayer: That God may grant especial grace to all connected with missions to Israel, hasten the ingathering of the election according to grace, and the coming of the period when all Israel shall be saved; that the efforts of believers in every land for the salvation of those around them may be made fruitful; that all such enterprizes, whether for Jew or Gentile, bond or free, may be conducted in love, and by the power of the Holy Ghost; that all home mission workers may be of one heart, serving—not in rivalry—but in holy and hearty co-operation; that existing evils may be dealt with effectually, so that drinking, gambling, swearing, Sabbath-desecration, overcrowding, and immorality of all kinds may be purged out.

Rom. xi. 5, 25-29; Ezek. xxxiv. 1-6; Matt. xxv. 32-46; Luke xiii. 29, 30; Matt. v. 29; 1 Cor. iii. 8; 1 Pet. iii. 8.

Sunday, Jan. 14. SERMONS.

THE MEMBERS OF CHRIST—THEIR IMPORTANCE: "We being many are one bread, one body, for we are all partakers of that one bread."—1 Cor. x. 17.

"The whole body fitly joined together and compacted by every joint of supply."—Eph. iv. 16.

"Much more, those members of the body which seem to be more feeble, are necessary."—1 Cor. xii. 22.

November Issues from Presbyterian Mission Press.

- 聖經史記卷一. Old Testament History, Vol. 1. Shanghai Vernacular Society.
淺文理馬可. St Mark, Easy Wên-li. Bible Societies.
聖詩温州土白. Hymn Book. Rev. W. E. Soothill.
替目馬太福音. St. Matthew. Enlarged size. Murray's System.
天良明鏡. Mirror of Conscience. C. T. S.
基督徒要學. Catechism. Rev. C. J. Voskamp.
自歷明證. Autobiography of Mr. Sun. Witness Series, No. 14. S. D. K.
讀聖書會. Readings for 1900. Children's Scripture Union.
同仁醫院清單. Report. St. Luke's Hospital, Shanghai.
除烟報三號. Anti-Opium News. No. 3.
聖教書會主日單. Calendar. Chinese Tract Society.
月份單. Do. Mr. C. F. Hogg.
保安局清單. Report. Mr. Koo.
信道須知. Tract. By Mrs. R. E. Abbey. P. M. P.
Tune Book. China Inland Mission.
Pocket Dictionary. Rev. Channcey Goodrich.
Missionaries' Anglo-Chinese Diary for 1900. P. M. P.
Notes on Chinese Etiquette. Pamphlet. Rev. W. D. King.
St. John's Echo, Vol. X. No. 6.
Report for Nan-chang District. Elder D. W. Nichols.
Minutes of Third Triennial Meeting. Educational Association.
Ningpo T'u Wo T'su 'Oh. (Romanized). Christians' Mission.
List of English Books for sale by Chinese Tract Society.

Missionary Journal.

BIRTHS.

- At Hsiu-chou, Honan, October 11th, the wife of Rev. J. A. SLIMMON, of the C. P. M., of a daughter.
 At Tai-chow, November 18th, the wife of JOHN A. ANDERSON, M.D., of the C. I. M., of a daughter (Evangeline Alexandrina).
 At Ta-ku-shan, Nov. 1st, the wife of Rev. C. BOLWIG, D. L. M., of a son.

DEATHS.

- At Sonyea, Livingston Co., N. Y., of septic fever, on September 16th, at the age of 44 years, MARION McNAIR, the beloved wife of Rev. F. P. Gilman, of the A. P. M., Hainan.
 At Ta-t'ung, October 7th, Miss JESSIE THOMPSON, of the C. I. M.
 At Ing-cheo, October 18th, Mr. E. H. GUSTAFSSON, of the C. I. M.
 At Chang-te-fu, Honan, October 19th, GRACE MURIEL, aged three years and two months, daughter of Rev. J. and Mrs. Goforth, of the C. P. M.
 At Tientsin, October 28th, MAUD LOCKWOOD, wife of Rev. E. E. Aiken, of the A. B. C. F. M., of malignant scarlet fever.
 At Tai-chou, October 28th, Mr. H. W. HUNT, of the C. I. M.

MARRIAGES.

- At Chungking, October 31st, Mr. A. G. NICHOLS and Miss S. M. E. REID, of the C. I. M.
 At Ningpo, November 22nd, Mr. WM. RICHARDSON and Miss F. M. BRITTON, of the C. I. M.
 At Hankow, November 25th, Rev. D. W. CROFTS and Miss HAMMAREN, of the C. I. M.
 At Shanghai, November 25th, the Rev. EDWARD THOMPSON, C. M. S., to CLARA ELIZABETH, daughter of T. I. Chamberlain, Esq., of Dover, England.

ARRIVALS.

- At Amoy, Sept. 10th, Miss N. ZWEMER (returned) and Dr. and Mrs. OTTO STUMPF, of the A. R. C. Mission
 At Shanghai, Oct. 4th, Rev. W. REMFRY HUNT, wife and two children, F. C. M. S. (returned).
 At Shanghai, Oct. 29th, Mr. and Mrs. WM. TAYLOR and three children, Miss ELOFSON and Mr. J. MEIKLE (returned), from America, for C. I. M.
 At Amoy, Nov. 2nd, Miss L. N. DURYEE (returned) and Miss LOUISE BRINK, for the A. R. C. Mission.

At Shanghai, Nov. 2nd, Mr. and Mrs. T. G. WILLETT and child and Miss J. F. HOSKYN (returned), Misses E. M. SMITH, S. E. MORRIS, K. RASMUSSEN, L. E. KOHLER, J. EUGRALL, E. TURNER, and E. M. TUCKER, from England, for C. I. M.

At Shanghai, Nov. 15th, Miss HENRIETTA SIMMONDS and LUCY E. HARRIS, M.B., of Friends' Mission, for Chungking.

At Shanghai, Nov. 19th, Misses Maud E. PARKES, MARGARET BENNETT, and C. GWEN INGRAM, for W. M. S. at Hankow; Miss MARGARET M. JOHNSTON (unconnected), for Kiukiang (returned); Misses LOGAN and CHICK (unconnected), for Lao-lo-keo and Wu-ch'en respectively.

At Shanghai, Nov. 26th, Rev. JOSEPH BEACH, of M. E. Mission, for West China; Rev. H. S. GALT and wife, of A. B. C. F. M., for T'ung-cho, Peking.

At Shanghai, Nov. 29th, Revs. WM. ROWLEY and A. C. ROSE, for W. M. S., Hankow; Dr. W. RIDDEL and wife and Dr. P. B. COUSLAND, of E. P. M. (returned), for Swatow.

DEPARTURES.

FROM Shanghai, November 3rd, Mr. and Mrs. G. RITCHIE and two children, of C. I. M., for England; Mr. and Mrs. A. R. BERGLING and one child, of C. I. M., for Sweden.

FROM Shanghai, November 6th, Mr. and Mrs. S. P. SMITH and three children and Miss M. F. BRYCE, of C. I. M., for England.

FROM Shanghai, November 9th, Miss RIGGS, of C. I. M., for America; Rev. J. B. THOMPSON and two children, Mrs. GEO. L. WILLIAMS and three children, of A. B. C. F. M., for U. S.

FROM Shanghai, Nov. 18th, Rev. C. A. STANLEY and wife and Rev. E. E. AIKEN and three children, of A. B. C. F. M., for U. S.

FROM Shanghai, Nov. 20th, Mrs. PEARSE, Mr. and Mrs. H. A. C. ALLEN and two children, Mr. H. J. MASON and Misses A. M. and M. BALLER, SAUZE and BACKENSTOSS, of C. I. M., for England.

FROM Shanghai, Nov. 25th, Mr. and Mrs. A. W. LAGERQUIST and three children, of C. I. M., for America.

FROM Shanghai, Nov. 28th, Mr. A. WARBURTON DAVIDSON and Miss MIRA L. CUMBER, of Friends' Mission; Mrs. AGNES R. RANKINE, C. S. M., for Scotland.

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